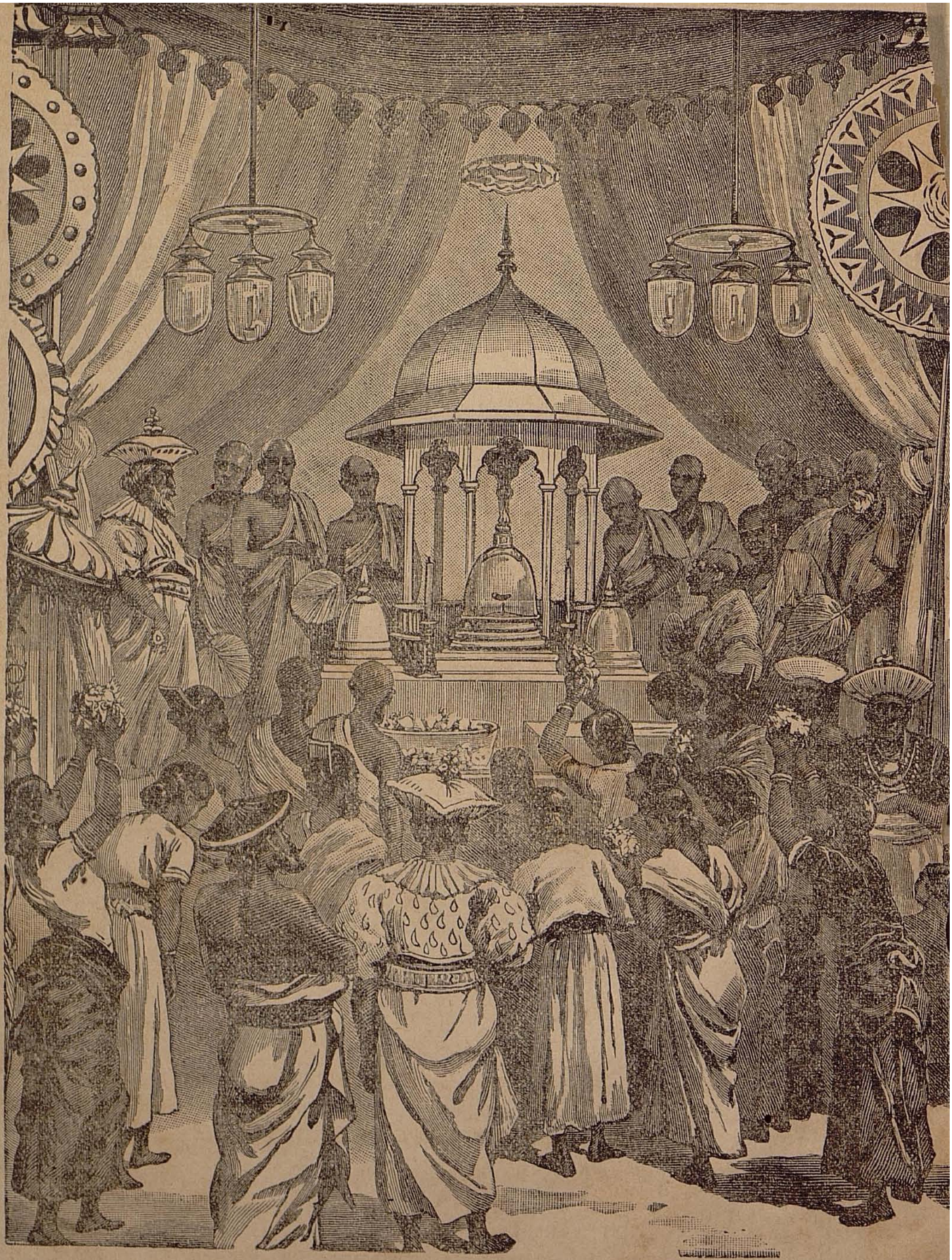


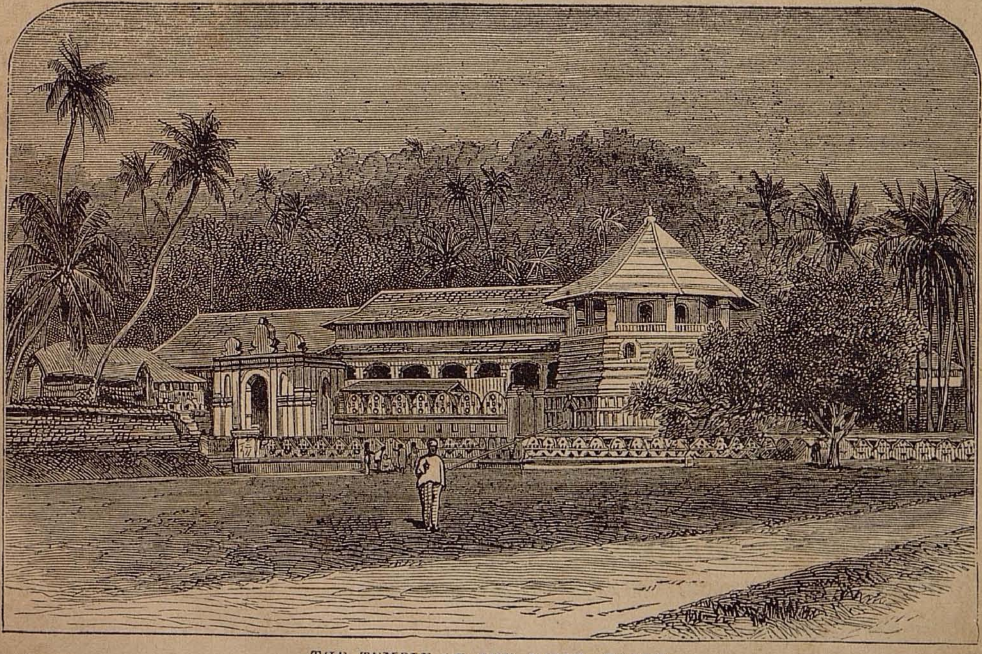
WORSHIP OF THE SUPPOSED TOOTH RELIC.

LANKA AND ITS PEOPLE:

OR,

CEYLON, PAST AND PRESENT.

COMPILED FROM TENNENT, SELKIRK, KNIGHTON, FERGUSON AND OTHERS.



THE TEMPLE OF THE TOOTH, KANDY.

MADRAS:

THE CHRISTIAN LITERATURE SOCIETY.

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Note.—The compiler is indebted to Mr. John Ferguson for some of the principal illustrations in this little work. *The Ceylon Observer*, of which he is one of the Editors, has, for more than half a century, been the advocate of every measure fitted to promote the prosperity of the Island.

LANKA AND ITS PEOPLE.

The Lanka of the Ramayana.

The Ramayana, describing the supposed history of Rama, is the favourite book of the Hindus. They never tire of its wonderful stories, and generally accept them all as perfectly true. The Hindu idea of Ceylon is gathered from the Ramayana. The following is a brief account of Rama's invasion of Lanka, as related in the poem.

Rama, the son of Dasaratha, king of Ayodhya, was sent in exile to the Dekkan, with his faithful wife Sita. Ravana, the demon king of Lanka, hearing of her beauty, came over in an aerial car, and carried her off. If she refused to become his wife, he threatened to eat her at the end of two months. Rama did not know where she was taken. He was advised to seek the help of Sugriva, the monkey king, and Hanuman, son of the wind, his minister and general. Rama, with his monkey allies, came to the sea shore opposite Ceylon, said to be 100 yojanas, or upwards of a thousand miles, distant. Hanuman alone was able to leap across the sea. In flying through the air he was opposed by a Rakshasi, named Surasa, who, to swallow him, distended her mouth to a hundred yojanas. Hanuman, before like a mountain, suddenly contracted himself to the size of a thumb, and darted through her. A mountain next arose in the middle of the sea to form a resting place for his feet. Lastly, another Rakshasi, named Sinhika wished to devour Hanuman; but he plunged into her body, tore out her entrails, and went out again.

At length Hanuman reached Lanka, and at night reduced himself to the size of a cat, that he might see Ravana's capital, containing the greatest treasures in the world.

The city was peopled by Rakshasas. Some had long arms and frightful shapes; some were very fat, others very thin; some were dwarfish, others enormously tall and hump-backed; some had only one eye, others only one ear: some had long projecting teeth; some could assume many forms at will; others were beautiful and of great splendour. Some had two, three or four feet, with the heads of serpents, donkeys, horses, elephants, etc.

Hanuman saw Ravana asleep on a crystal throne. Ravana had ten heads and twenty arms. Tall as a mountain peak, he could with his arms stop the sun and moon in their course. If one of his heads were cut off, another sprang up in its place. At last Hanuman discovered Sita. To give Ravana a proof of his power, Hanuman tore up the trees, destroyed the houses, and challenged the Rakshasas to fight. After defeating them repeatedly, Hanuman fell into their hands. They punished him by setting fire to his tail. Hanuman escaped from his guards, and with his burning tail set the whole city on fire. He afterwards darted across through the air to India.

Nala, a monkey chief, reputed to be the son of Vishvakarma, was charged to build a bridge for the army to pass over to Lanka. He is said to have had the power of making stones float in water. Thousands of monkeys flew through the air in different directions, bringing rocks from the Himalayas, and casting them into the sea. Some of them were accidentally dropped, and are supposed to remain to

this day monuments of the exploit. At last the bridge was completed, and the army passed over.

Ravana, after being defeated in several battles, sought the help of his gigantic brother Kumbhakarna, who was buried in sleep for six months at a time. After displaying extraordinary valour, he was killed by Rama. In a subsequent battle, Ravana pierced Laksman, Rama's brother, with a fiery dart. To obtain medicine for him, Hanuman flew through the air, and brought a great mountain from the Himalayas on which a medicinal plant grew which cured Laksman.

At length a great battle took place between Rama and Ravana, lasting for seven days and nights. Rama cut off a hundred heads from Ravana successively; but no sooner was one cut off, than another grew in its place. Rama then shot off the terrible arrow of Brahma, and the demon king fell dead, his body being afterwards burned with great ceremony. Rama would not take back Sita till she had proved her purity by passing through the fire. Rama, Sita, and the monkeys then returned to India.

Many simple-minded Hindus firmly believe all these wonderful stories, and suppose that Lanka is still peopled by demons. The Ramayana also makes the following claim: "He who reads and repeats this holy, life-giving Ramayana is liberated from all his sins, and exalted with his posterity to the highest heavens." Any intelligent man can judge of the truth of this assertion.

The story of the Ramayana is a fable to amuse people. The inhabitants of Lanka say that Rama never came to their island. An account of it will now be given by persons who lived in it for many years.

THE TRUE LANKA.

POSITION AND SIZE.

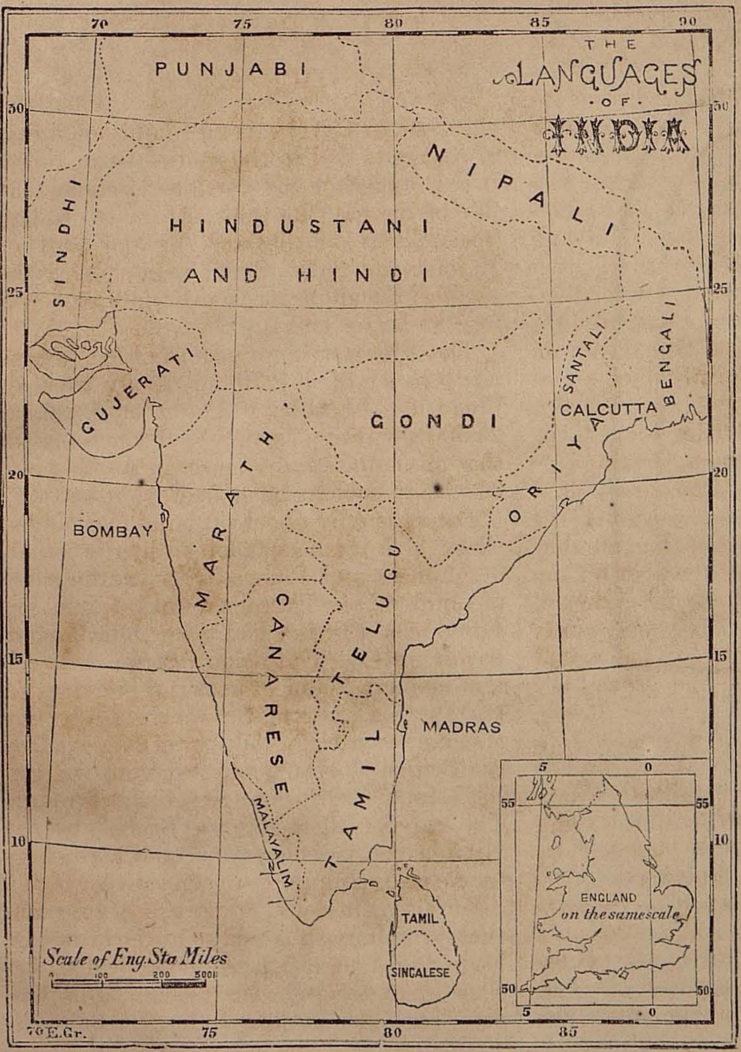
Lanka, or Ceylon, is an island belonging to Asia, situated to the south-east of India. It is bounded on the north and east by the Bay of Bengal; on the south by the Indian Ocean; and on the west by the Gulf of Mannar and Palk's Strait. In shape it resembles a mango, the southern part forming the larger end.

The greatest length of the Island, from north to south, is 270 miles; its greatest breadth, 140 miles. The area is about 25,000 square miles, or about the same as that of Oudh. India might be divided into 60 pieces, each as large as Ceylon.

Lanka is only about 60 miles from India, with which it is nearly joined by the islands of Mannar and Rameswaram, and a ridge of sandbanks. There is an old saying that Lanka could be reached from India by foot at low water. The narrow strait between the mainland and Rameswaram is called the *Pamben* channel, from its winding like a snake (pambu). Till it was deepened by the British Government, only vessels drawing a few feet of water could pass through. The ridge, called Rama's Bridge by the Hindus, consists merely of sand thrown up by currents running opposite ways during different monsoons. There are no rocks such as Hanuman is said to have thrown in. Muhammadans call it Adam's Bridge, because they suppose that Adam, the first man, crossed over it to India.

General Appearance.

The coast generally consists of a sandy beach, separated from the deep-blue ocean by a line of white surf, breaking upon coral reefs. In some parts the shores are bold and rocky. On both sides of the island the sandy shores are intersected by shallow



MAP SHOWING THE POSITION OF LANKA.

used for the breeding of horses.

The northern half of the Island and the coasts are generally low and flat. The shores are often sandy and desolate. On the south-west coast, where the rainfall is greater, the shore is fringed by a belt of cocoa-nut palms which sometimes bend their feathery heads towards the sea.

Nearly four parts of the island are undulating plains, with some off-shoots from the mountain system which covers the remaining fifth. Every district, from the lowest valleys to the summits of the highest mountains, is clothed with perennial green. Even the sand drifts, to the ripple on the sea line, are carpeted with verdure, and sheltered from the sunbeams by the cool shadows of the palm groves.

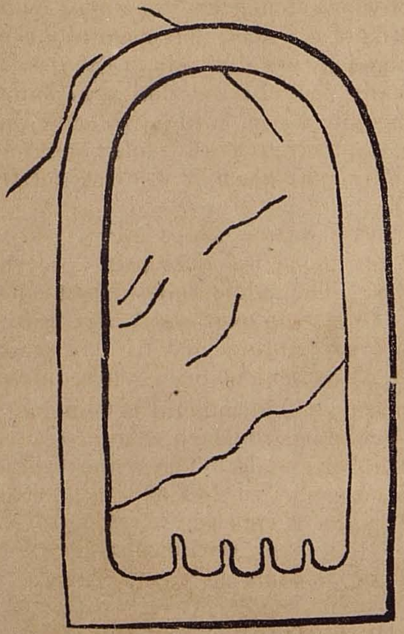
In the interior of the southern-half of the island, there are lofty mountains and elevated table-lands.

Adam's Peak, adjoining the low country, was long considered the highest mountain in Ceylon; but its height is only 7,352 feet above the sea, while Pidurutalagala is 8,296. The latter does not seem so lofty, as the country around is 6,000 feet above the sea. There are several other mountains higher than Adam's Peak. In height the moun-

lagoons of brackish water, some of which look like beautiful lakes.

There are several small islands connected with Ceylon. Jaffna, in the north, the largest, is an island at high water, and a peninsula at low water. Mannar is an island opposite Rameswaram; Delft was

tains of Ceylon are about equal to the Western Ghats of India.



SUPPOSED FOOTPRINT OF BUDDHA. THE TOES ARE FORMED OF CHUNAM.

Adam's Peak is called by the Sinhalese *Sripáda*, the Holy Footstep, from a hollow on the top which is supposed to be a footprint of Buddha. The hollow is about 5½ feet in length and proportionate breadth. It has no likeness to a foot; it is made so only by means of chunam.

The mountain near the top is very steep, but there are steps cut in the rock, and chains to lay hold of. The summit of the Peak is about 21 yards by 15, and is surrounded by a wall 5 feet high. The supposed footprint is on the top of a granite rock, about 9 feet high. It is surmounted by a small wooden temple, which is retained in its situation by many strong iron chains fastened to the stone. The footprint is usually concealed by a brass cover. The worship of the pilgrims consists in the offering of flowers, presented with genuflexions, repetition of formulas, and shouts of *Sadu*.

There is a wooden temple, three feet high, dedicated to the god Saman, and a small house for the priest in charge.

The Sinhalese say that Buddha came to the island through the air when it was inhabited by demons, and left his footprint. The Siamese say that he stepped over the Bay of Bengal to their country, and left another footprint near Bankok.

The Muhammadans say that when Adam, was expelled from Paradise, he was taken to the top of this peak, where he left his footprint, while Eve, his wife, was sent to a mountain near Mecca.

Both accounts are equally fabulous.

Rivers.

From the mountainous nature of the interior and the abundance of rain, Ceylon has several rivers, especially in the southern half of the island. By far the most important is the Mahawili Ganga. It rises in the mountain zone near Adam's Peak, and after a course of about 150 miles flows into the sea by several branches near Trincomalee, on the east coast. The Kalani and Kalu Ganga, next in size, are each about 75 miles in length, and have a westerly course.

Very few of the rivers of Ceylon are navigable, and these only for flat-bottomed boats which ascend some of the largest for short distances, till impeded by the rapids, occasioned by rocks at the lowest range of the hills.

Climate.

Ceylon being surrounded by the sea, the climate is not so hot as that of India. There are no extremes of heat and cold. The climate does not differ very much all the year round. The south-west coast

open to the south-west monsoon, is moist somewhat like Bombay. The climate of the north-eastern coast is dry, resembling that of Madras. The elevated plains in the interior are much colder than the coast.

The climate is greatly affected by the monsoons. One side of a mountain open to the south-west monsoon may be drenched with rain, while its north-eastern side may be parched with drought.

At the approach of the south-west monsoon great banks of clouds rise over the ocean to the west and advance towards the land. The storm often breaks in the evening or at night. The lightnings flash through the darkness, illuminating objects with the brightness of day for an instant, when again all is gloom, and peals of thunder seem to shake the ground. The rain descends in such a deluge that the thirsty earth is unable to drink it, and the water spreads in sheets over the plains. The smaller rivers sweep along, carrying on their surface branches of trees, &c. For hours, the noise is so great as to drown the ordinary voice.

Almost in a single day the parched field becomes clothed with verdure.

The rainfall varies considerably. Colombo has on an average 88 inches a year, while Bombay has 70 inches. Jaffna, in the north, has 47 inches—a little less than Madras. Trincomalee has 60 inches. Several places in the mountains have more than 150 inches a year; one place has 212 inches.

Minerals.

Ceylon is noted for its precious stones. One town is called Ratnapura, the 'city of rubies' from their being found in the neighbourhood. The blood-red ruby and the blue sapphire are the most esteemed. The sapphire, when yellow, is called the topaz. Another stone is called the cat's eye, from changing its colour somewhat like the eye of a cat.

The precious stones are sometimes found in the beds of streams; but generally they are obtained by digging pits in the gravel. Occasionally valuable stones are found, which encourage people to go on searching for them; but often more money could be obtained by cultivation or working on tea estates.

Under the Native kings the right of digging for gems was jealously reserved by royalty. The inhabitants of particular villages were employed in their search under the superintendence of hereditary officers. At present no license is required.

The most valuable mineral is plumbago, a kind of charcoal, of which what are called lead pencils are made. The exports of it sometimes amount to 24,000 tons a year, worth 40 lakhs of rupees.

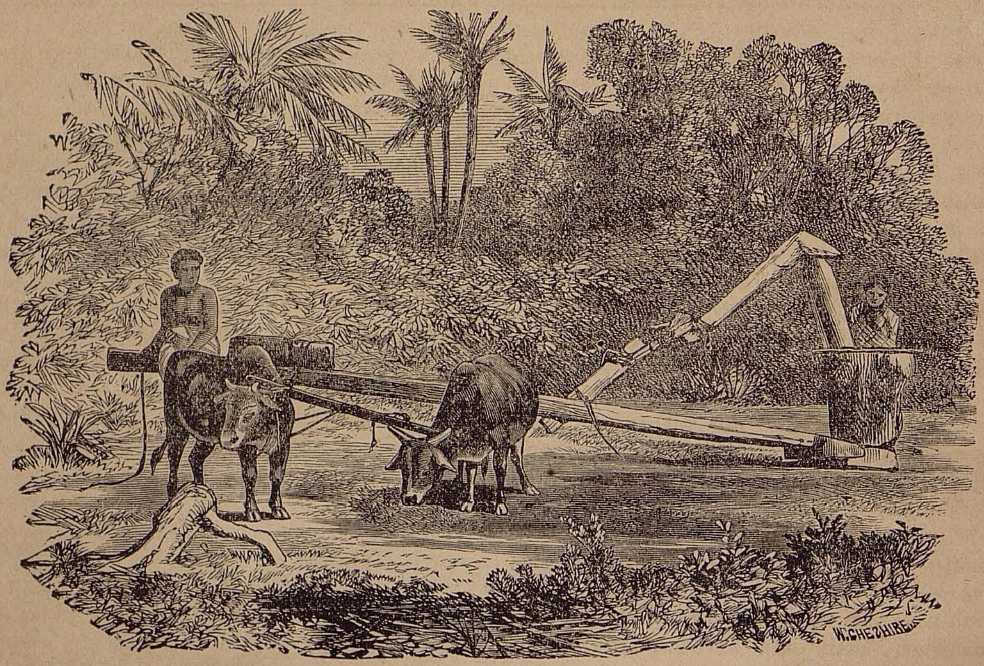
Soil and Vegetable Productions.

The soil in many parts of the coast is sandy and poor; the districts in the interior are generally more fertile.

Rice is the chief grain. The sides of hills are often terraced for its cultivation. Ragi, a kind of millet, and Indian corn are also raised.

Plantains, oranges, mangoes and guavas are some of the principal fruits.

The number of cocoa-nut trees in the island is estimated at 30 millions. There is a belt of them, extending for about 150 miles along the south-west coast. The nut is largely used in Ceylon curries; and oil is also prepared from it. The picture represents a Native oil press. By European machinery a greater quantity of oil can be obtained from the nut. The Sinhalese enumerate a hundred uses to which the tree may be applied. The following are some of them: the *leaves,* for roofing, for mats, for baskets, for torches, fuel, brooms,

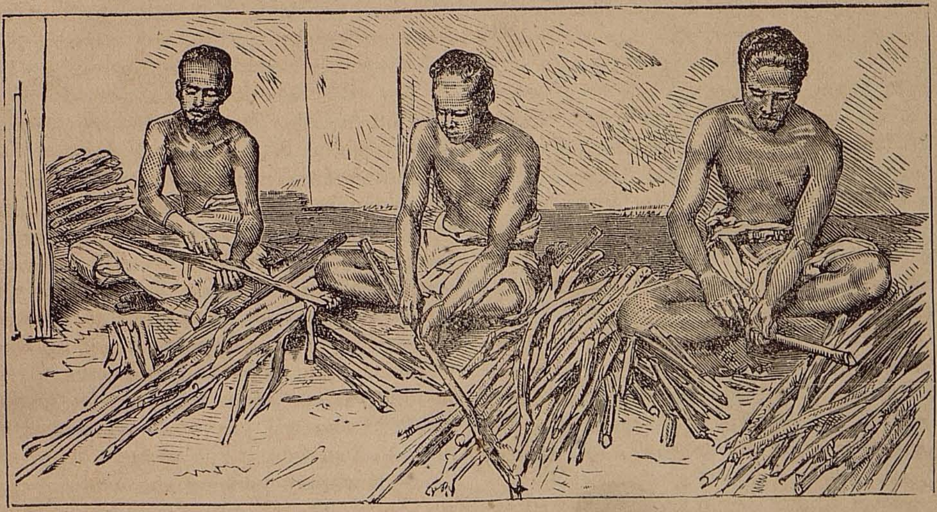


OIL PRESS.

fodder for cattle, manure. The *stem of the leaf* for fences, for carrying burdens, for fishing rods and innumerable domestic utensils. The *cabbage*, or cluster of unexpanded leaves, for pickles and preserves. The *sap*, for toddy, for distilling arrack, and for making vinegar and sugar. The *unformed nut*, for medicine and sweetmeats. The *young nut* and its milk, for drinking; the *green husk* for preserves. The *nut*, for eating, for curry, for milk, for cooking. The *oil*, for rheumatism, for anointing the hair, for soap, for candles, for light; and the *poonak*, or the refuse of the nut after expressing the oil, for cattle and poultry. The *shell of the nut*, for drinking cups, charcoal, tooth powder, spoons, medicine, hookahs, beads, bottles, and knife handles. The *coir*, or fibre which envelopes the shell, for mattresses, cushions, ropes, cordage, canvass, fishing-nuts, fuel, brushes, floor mats. The *trunk*, for rafters, laths, railing, boats, troughs, furniture, firewood.

The cocoa-nut palm is most abundant in the south; in the north of the Island the palmyra palm takes its place, and is equally useful. The trunk of the palm yields very durable rafters; the leaves are used for thatching and other purposes. A native of Jaffna may build an entire house, with walls, roof, and covering from the palmyra palm. From the same tree he may draw toddy, make his oil, kindle his fire, carry his water, store his food, cook his repast, and sweeten it as he pleases. This tree alone furnishes one-fourth the means of sustenance for the people in the northern part of the Island.

The areca nut palm is the most graceful of all the tribe. Its thin polished stem



CINNAMON PEALING.

rises to the height of 40 or 50 feet, sustaining a crown of leaves, in the midst of which are clustered the nuts chewed with betel leaf. The nuts are exported every year to the value of about 10 lakhs of rupees.

Ceylon has long been so celebrated for its cinnamon, that it is sometimes called the Cinnamon Isle. The bark is obtained from a small tree which grows, in some parts on a soil apparently of pure sand. Branches are cut off, which, when stripped of twigs and leaves, are taken to the store. A man grasps one end of the branch with his toes, while the other is held by his left hand. By means of a crooked brass knife the outer bark is removed. The inner bark is then split lengthways, taken off and dried. Short and broken pieces are kept to be distilled into cinnamon oil. Formerly cinnamon was the principal export from the Island. It now occupies the fifth place. The value of the cinnamon exported is about 12 lakhs of rupees a year.

Cardamoms are also exported to the value of about half a lakh a year.

The Arabs first introduced coffee into Ceylon several centuries ago, and the shrub was grown there before the arrival of the Portuguese or Dutch; but the Sinhalese only used its leaves to flavour their curries and its white flowers, like the jasmine, to offer in their temples. The Dutch began its cultivation in the low country in 1740, but the climate was too warm. The first regular coffee plantation in the hill country by the

English was commenced by Mr. George Bird in 1824. Progress was slow. In 1837 the value of the coffee exported was only about 12 lakhs of rupees. About 20 years later it amounted to 4 crores,* far exceeding all the other exports taken together. Through leaf disease and insects, the produce fell off greatly. In many places the coffee plant was uprooted, and tea grown in its stead. In 1890 the value of the coffee exported was about 57 lakhs of rupees.

The cultivation of the cinchona tree was afterwards introduced. Its bark yields the white powder, called quinine, the best remedy for fever. In 1885 bark was exported to the value of 38 lakhs of rupees; but as the price fell and the cultivation became less profitable, the exports in 1890 amounted in value only to about 10 lakhs.

Tea cultivation in Ceylon was tried in Ceylon by the Dutch, but was discontinued. About 50 years ago, Messrs. Worms introduced the China plant, but the mode of preparing it was not properly understood. In 1867 a Ceylon planter was sent over to India to become acquainted with tea cultivation. It was, however, some years before tea plantations began to multiply. Tea is now the chief product of Ceylon. The poor soil is better fitted to produce *leaves* than *berries*. In 1890 the value of the tea exported amounted to 2¼ crores of rupees. The picture represents a woman picking the leaves.

PICKING TEA-LEAVES.

The cultivation of cacao was introduced by the late Mr. R. B. Tytler. It is used like tea and coffee. The tree producing it is of moderate size, with large undivided leaves, and clustered flowers. The fruit is somewhat like a cucumber in shape, about 6 inches long, yellow and red on the side next the sun. The rind is thick; the seeds are numerous, not unlike almonds. These seeds are the cocoa beans of commerce. Cacao now forms an important export.

Animals.

The usual domestic animals are found in Ceylon. The bullocks and cows are small in size compared with many in India.

The bear is the most dangerous beast of prey. It is furnished with a bushy tuft of hair on the back, between the shoulders, by which the young are accustomed to cling till sufficiently strong to provide for their

* A crore is 100 lakhs or 10 millions.

own safety. Although its structure shows the bear to be omnivorous, it rarely preys upon flesh in Ceylon. It lives chiefly upon roots and fruits, white ants, &c. It is very fond of honey. Some of the Veddahs, a wild tribe, whose principal stores consist of honey, live in dread of the bears, who, attracted by the smell, will not hesitate to attack their rude dwellings. The bear will retreat, if it can, on the approach of man; but if, in self-defence it becomes the assailant, its attacks are furious. It aims at the face, and sometimes causes frightful scars.

Leopards are neither very numerous nor very dangerous, as they seldom attack man. They prowl near pasture lands in quest of deer and cattle. Dogs are often carried away by them.

Ceylon is noted for its elephants, which were formerly very numerous. From early times the Sinhalese caught and tamed them. They were considered the property of the kings, and either to take or kill them was regarded as one of the gravest crimes. Their sale formed a considerable part of the royal revenue. They were exported to India in large numbers to be used in processions and for show.

Only a few of the Ceylon elephants have tusks, and they are comparatively small. In Africa most male elephants have tusks, which are also much larger. Ceylon elephants live in forests with abundance of food. African elephants, in a drier climate, find their tusks useful in digging up roots.

The elephant's great enemy is a fly. Its skin, though thick, is sensitive. For protection it covers itself with mud and dust.

The sight of the elephant is not very good; it relies more on the ear and the sense of smell. It is said to utter three principal sounds, expressing pleasure, want, and anger. By means of sound or smell, a herd scattered over a forest can communicate with each other, and assemble for safety.

In lying down the elephant extends its hind legs backwards, as a man does when he kneels, instead of bringing them under it like the bullock. This enables it to raise its great weight with ease.

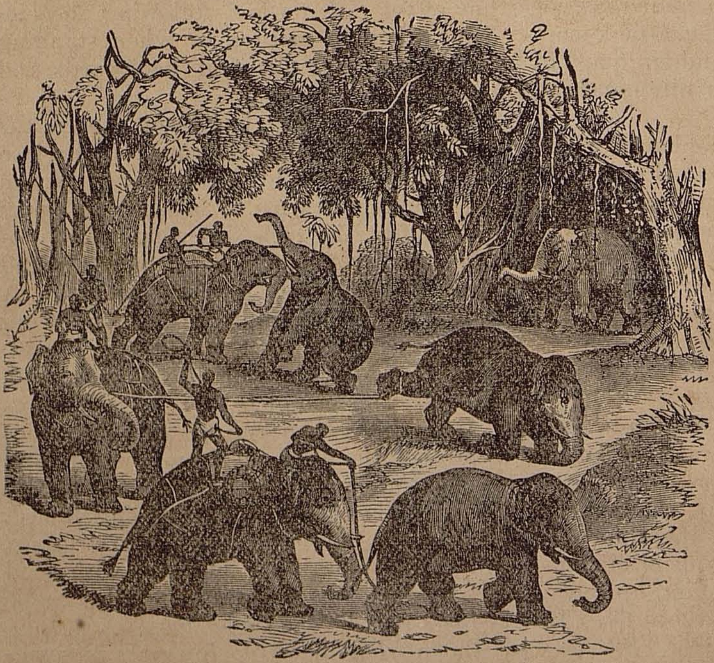
There are professional elephant catchers, very skilful in their work. They can follow an elephant through forests strewn with dry leaves, where it seems impossible to trace footstep. Two men will boldly attempt to capture the largest sized elephant. Their only weapon is a rope made of buffalo's hide, with which it is their object to secure one of the hind legs. This they effect either when following the elephant when in motion, or when standing at rest swinging his feet backwards and forwards.

After a hind leg has been noosed, the next thing is to wind the rope round a tree large enough to hold the elephant. When the elephant turns to attack the man making fast the rope, his companion provokes him by shouts of *dah! dah!* a sound which the elephant greatly dislikes. A foreleg is next entrapped, the rope being made secure to another tree in front. When the four feet have been entangled, the capture is complete.

A shelter is then run up with branches to protect the elephant from the sun, and the hunters build a hut for themselves to live in while the elephant is being tamed. After a time the elephant ceases to struggle, and being plentifully supplied with food and water, he becomes so reconciled to his keepers that he can be let loose.

But a whole herd of elephants is sometimes captured. A strong enclosure, called a *Keddah* in India and a *corral* (cattle pen) in Ceylon, is constructed in the heart of the forest. It is formed of the trunks of trees firmly secured by cross beams, with a gate for the entrance of the elephants. The next step is to drive the elephants towards the corral. Great bodies of men

surround the herd, which they quietly drive towards the enclosure. Fires are kindled at certain distances to prevent the retreat of the herd. The hunters follow the herd, gradually contracting the circle, and lighting new fires. Day after day this is repeated, till the elephants are brought near enough the enclosure to make the final rush. The whole party close in from all sides, and with drums, guns, shouts, and torches, force the terrified animals to enter the enclosure, when the passage is barred behind them, and they are shut in.



ELEPHANT CORRAL OR KEDDAH.

The elephants are still loose in the enclosure. For a time they go about trumpeting and screaming with rage, endeavouring to escape. By and by they get exhausted and stand quietly. Tame elephants are let in to assist in noosing them, which they do eagerly, and with much sagacity. They stand on each side of a wild elephant till ropes are fastened round its legs, and it is dragged to a tree to which it is made fast. It is remarkable that the wild elephants make no attempt to attack a man mounted on a tame elephant.

At first the captive elephants refuse food, but hunger and the offer of the juicy stems of the plantain lead to a change.

Large tracts of forest have been cut down in Ceylon, and the number of elephants has been greatly reduced. Occasionally they did some harm, trampling down and devouring a plantain garden in a single night.

Ceylon is also noted for its pearls, found in shells, called pearl-oysters. The body of the pearl-oyster is soft and tender. A rough shell would hurt it. The animal has therefore the power of coating it with a beautiful, smooth, shining substance, called mother-of-pearl.

Pearls are supposed to be formed in the following way: Should a grain of sand get inside the shell, it pains the tender body of the animal, which therefore seeks to cover it with the smooth substance already mentioned. In course of time it increases in size till it becomes a pearl. The Chinese sometimes put a small leaden shot inside an oyster, and allow it to remain for a year or two. It then looks like an ordinary pearl.

The Ceylon pearl banks are off the West Coast, fifteen miles from the shore, and

PEARL FISHING.

the depth of the water varies from nine to twelve fathoms. Boats go out, each generally having a crew of thirteen men, with ten divers. The diver has a stone, weighing about thirty pounds, which is fastened to the end of a rope long enough to reach the bottom. There is a loop in the rope above the stone, in which the diver puts one foot. A basket for holding the oysters, fastened to a rope, is thrown to the diver, and in this he puts his other foot. The stone is let down till it touches the bottom. The diver then takes his foot out of the loop, and throwing himself as much as possible on his face, gathers oysters as quickly as he can, putting them in the basket. After remaining below as long as he can hold in his breath, he jerks the rope, and he is hauled up with the basket. Having rested a little in the boat while another diver is below, he goes down again. The oysters are afterwards taken on shore, where the pearls are collected.

The headquarters of the divers are usually at Arippo. The country around is very dreary. Water is scarce away from the river, and with the exception of a few scattered palms, a thorny jungle is the

only vegetation, scattered behind the long sandy beach. At the fishery season, huts rise in numbers on the barren sand, and the scene, so desolate a few days before, is crowded with jugglers, dancing girls, fakirs, and others. On the banks swarm boats of all sizes, most of which have come from India with provisions and other goods to supply the wants of those suddenly gathered together.

The pearl-oysters are generally sold by auction at Rupees 20, more or less, per thousand. The oysters are allowed to rot, after which a search is made for the pearls.

Sometimes a pearl fishery yields Government several lakhs of rupees, while years often pass without any fishery.

The seas abound with fish, which are caught in large numbers. A kind of turtle, which yields the tortoise shell, comes to the island to lay its eggs, when many of them are taken. The tortoise shell covers the back of the animal like tiles.

ABORIGINES.

According to Sinhalese traditions, the Island was first inhabited by *Yakkhos*, or demons, and *Nagas*, or serpents. They are said to have had some form of government. The Naga king had a "gem-set throne," the possession of which was disputed by a neighbouring sovereign.

To what nations the Yakkhos and Nagas belonged is not yet known with certainty. Some suppose that they received their names from their worshipping demons and serpents. They may also have been given to them out of contempt, as the Aryan conquerors of India called the aborigines of that country Rakshasas or demons. That the Yakkhos were only ordinary men is shown by their conquerors clothing themselves with their dresses, intermarrying with them, and dwelling together in the same cities. Some of the Sinhalese kings are said to have formed tanks by "men and demons" or "men and snakes" working together.

Veddahs.—A wild tribe, called the Veddahs, are supposed by some to be remnants of the Ceylon aborigines, who retired before the invaders into the jungles. For about 2000 years they have remained nearly in the same condition.

There are two divisions of them, called "Rock Veddahs" and "Village Veddahs." The Village Veddahs are on the borders of European settlements on the east coast, where they cultivate rudely some grain, and submit to live in huts, of mud and thatch. The Rock Veddahs remain concealed in the forests, subsisting on roots, fish, honey, and the produce of the chase. They lodge in caves or under the shelter of overhanging

A VEDDAH.

rocks, sometimes sleeping on stages, which they construct in the trees. They eat bats, crows, owls and kites, which they bring down with their bow; but they will not touch the elephant or buffalo. The flesh of deer and other animals, they dry on stages in the sun, and store away in hollow trees for future use, closing the openings with clay. They prefer the guana, lizard, and roasted monkeys, to all other food.

The Rock Veddahs are divided into small clans which partition the forests among themselves for hunting grounds. The produce of the chase they dry and collect for barter, carrying it to the borders of the inhabited country, where Moorish traders bring clothes, axes, arrow heads and other articles to be exchanged for deer flesh, elephants' tusks, and bees' wax. The wild Veddahs are seldom seen by those with whom they trade. They deposit in the night the articles they wish to exchange, pointing out in some understood way what they expect in return. These being brought on the following day to the appointed place, disappear during the ensuing night. Money to them is worthless; but cocoa-nuts, salt, hatchets, cooking pots, &c., are much in request.

The Rock Veddahs are unable to count beyond five on their fingers. They have no temples or idols. When sick, they send for devil dancers to drive away the evil spirit who is believed to cause the disease.

The British Government has tried to civilise the Veddahs, by offering them land, and helping them to build huts, and assisting them in cultivation. Some have thus become somewhat civilised, but others have returned to their wild habits.

EARLY HISTORY OF THE ISLAND.

The landing of Wijeyo is the first event in the history of Ceylon which has any claim to be received. He was probably descended through his father from the rajas of Wangu, or Bengal, and through his mother from the royal family of Kalinga, the Telugu country. Wijeyo, was guilty of such crimes, that his father was obliged to send him and 700 followers, away by sea. After failing in an attempt to land upon the coast of India, Wijeyo came to Ceylon.

Wijeyo is said to have married in Ceylon a female demon called Kuwéni, the daughter of one of the chiefs. He was desirous of extending his authority over the island, and his wife readily furthered his plans. Through her assistance, he and his followers obtained admission to a marriage feast, celebrated by one of the principal chiefs, and at a signal given by Kuwéni, massacred all likely to oppose her designs.

But the deceitful Kuwéni was not long allowed to enjoy the fruits of her crime. Wijeyo wishing to assume the regal office, thought it necessary to have a more noble consort. He therefore sent an embassy to the Raja of Pandya, on the opposite coast, asking his daughter in marriage. The application was successful. The princess arrived with a large train of female attendants, and Kuwéni was put away after she had borne a son and a daughter. The rejected spouse, taking her children with her, wandered to Lankapura, a city of the Yakkhos. When going through it in search of a dwelling, she was known, and on account of her treachery, was killed by one of the inhabitants. There is a tradition that the Veddahs are descended from the son and daughter of Kuwéni who went to a wild part of the island.

In the district where he landed Wijeyo founded a city, called Tamana, probably intending it to be the capital of his dominions. In this however, he was disappointed.

Shortly before his death, Wijeyo sent a letter to his father requesting his younger

brother to be sent as his successor. In the meantime the father died; but Panduwasa, his youngest grandson, was sent to inherit the crown.

Like Wijeyo, Panduwasa sought a consort from the continent. Her six brothers followed her to the island, and founded principalities, some of which afterwards sought to make themselves independent. One of the brothers founded the city of Anuradhapura; afterwards the capital. Panduwasa formed the Abayawewa tank at Anuradhapura, the first mentioned in Sinhalese history.

Panduwasa was succeeded by his eldest son Abhayo. His reign was disturbed by the rebellion of his nephew Pandukabhayo who, after a long struggle, made himself king. The new monarch made Anuradhapura, the capital, which he greatly beautified. He likewise formed several large tanks, and divided the island into villages, fields, and gardens.

Establishment of Buddhism.—The earliest inhabitants of Ceylon were demon worshippers. Wijeyo and his companions were Hindus. Pandukabhayo provided annual demon offerings; halls were built for the worshippers of Brahma; and residences were provided for 500 persons of various foreign religions.

The grandson of Pandukabhayo was named Tisso, who became celebrated as Devananpiatisso, Tisso the delight of the gods. As Buddhism was established in Ceylon during his reign, the priests who composed the histories of the island, to secure greater honour for themselves, pretended that many prodigies took place at his accession. It is said that precious metals and gems, buried in the earth, rose to the surface; treasures sunk in the sea appeared on the shore; bamboos reared themselves near Anuradhapura, bearing flowers, beasts, and birds of varied hue.

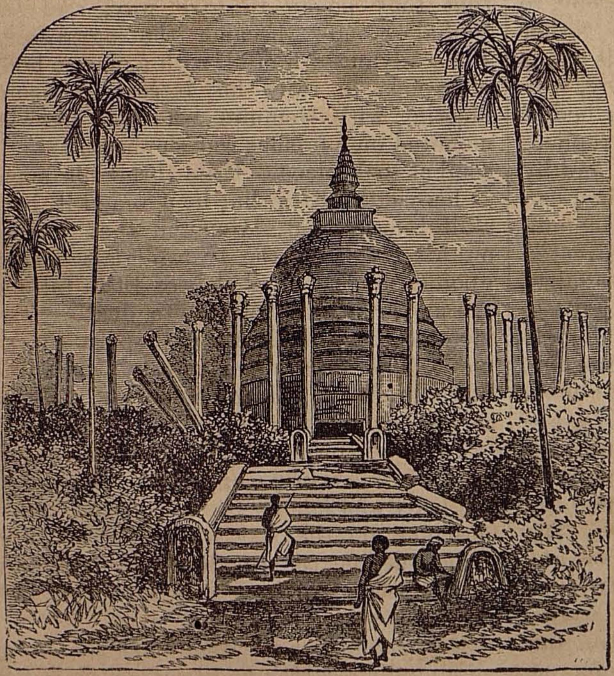
Tisso being on friendly terms with Dharmmasoka, king of Magadha, or Behar, sent him a costly present, borne by four Sinhalese noblemen. Dharmmasoka received the ambassadors with great distinction, and sent them back, accompanied by ambassadors of his own, bearing as gifts in return, a crown, a sword of state, water taken from the Ganges, and many other articles. The king, a zealous Buddhist, along with his valuable present, added a recommendation to Tisso to "take refuge in Buddha, his religion, and his priesthood." Dharmmasoka likewise sent over his son Mahindo, a Buddhist priest, to aid Tisso in establishing the new religion within his dominions.

Mahindo, who was received by Tisso with great honour, went about preaching, and multitudes became converts. Women came in crowds to hear him, and, headed by the queen Anula, begged to be made priestesses. Mahindo told them that he was unable to comply with their request; but advised them to send for his sister Sanghamitta, a celebrated priestess. An ambassador was accordingly despatched to India to carry the message to Sanghamitta. She immediately informed her father Dharmmasoka, but he tried to dissuade her from the undertaking. "Honoured priestess and daughter," said he, "bereft of thee, and separated from my children and grandchildren, what comfort will be left wherewith to lessen my deep sorrow?" But Sanghamitta's devotion to her faith even surpassed her love for her aged parent. She urged the good that might be the result, and the injury which would be caused to their religion by her refusal. The monarch, with a heavy heart, then consented to the departure of his daughter, and she, taking with her a branch of the bo-tree, set sail for Ceylon.

Sanghamitta, on her arrival, prosecuted her object with great zeal and success. The queen and numbers of devoted females, presented themselves, begging to be made

priestesses. The bo-tree was planted in a garden, which had been presented by Tisso to Mahindo. With the aid of her brother Mahindo, dágabas* and temples were multiplied, rock temples and cells for priests were scattered over the island, and a cupful of supposed relics was obtained from Dharmmasoka. Sanghamitta, satisfied with her labours, spent the remainder of her life in retirement.

Mahindo and his sister devoted their lives to the spread of Buddhism in Ceylon. For this object they gave up princely honours and pleasures, they left their native country, and even their beloved parents and friends. Should not the possessors of the one true religion be willing to make still greater sacrifices on its account?



THUPARAMAYA DAGABA.

Tisso erected at Anuradhapura the Thuparámaya dágaba, the most elegant in Ceylon, said to contain the right collar-bone of Buddha. At Mihintalle, a mountain in the neighbourhood, he built thirty-two chambers for priests. He likewise formed a large tank, named Tisso-wewa.

Anula, the queen of Tisso, afraid lest the king's brother, Mahanága, would usurp the kingdom on his death to the exclusion of her infant son, attempted to destroy him by sending a present of poisoned fruit. Tisso's son was residing with Mahanága at the time, who, unknowingly, offered him the intended instrument of his own death. The child ate it and died. People often fall into the pit which they dig for others.

After a prosperous reign of 40 years, Tisso was succeeded by his brother Uttiya, 266 B. C. Eight years afterwards Mahindo died, and was burned with great pomp, the king himself lighting the funeral pile. Sanghamitta died the following year.

On the death of Uttiya, his younger brother, Mahasiwa, ascended the throne, which he occupied for ten years. His successor Suratissa unwisely took into his pay two Tamils, Sena and Guttika, commanders of a body of cavalry attached to them, who murdered him. At length, after a peaceful reign of twenty-two years, Sena and Guttika were, in their turn, dethroned and put to death by a member of the royal family, named Asela.

Elála, a Tamil prince from the kingdom of Chola, north of Pandya, having probably heard of the success of Sena and Guttika, determined to contend with their victorious rival. Landing his army at the mouth of the Mahawili-ganga, he marched

* Solid bell-shaped building to hold supposed relics.

directly upon Anuradhapura, defeated Asela, who attempted to oppose his progress, and subdued the whole island except Ruhuna. He erected 32 forts, and probably founded Mantota, near Mannar. This was the first great Tamil invasion. Elála was a follower of the Brahmanical religion, and, according to some historians, sought to root out Buddhism by destroying temples and dágabas. It is acknowledged, however, that he acted justly towards friends and foes. At the head of his bed, there was a bell, with a long rope, that it might be rung by those who had any complaint.

Dutugemunu.—The southern principality, called Ruhuna, was still ruled by Káwantissa, a member of the royal family. Gemunu, or Gámíní, the elder of his two sons, was impatient, even while a boy, to rid the island of the Tamils. His father seeing him lying on his bed with his hands and feet gathered up, said, "My boy, why not stretch thyself at length on thy bed?" "Confined by the Damilos," he replied, "beyond the river on the one side, and by the unyielding ocean on the other, how can I lie with outstretched limbs?" Gemunu having raised an army earnestly entreated his father to allow him to march against Elála. After being thrice denied permission, Gemunu, very angry, sent a female ornament to his father, with the message, "It being said that my father is not a man, let him put on this ornament." Káwantissa threatening to punish Gemunu for his insolence, he fled to the mountainous part of the island, and hence obtained the title of Dutu, the "disobedient." His father, however, dying soon afterwards, Gemunu was at liberty to prosecute his designs. Crossing the Mahawili-ganga with a large army, consisting of cavalry and infantry, supported by war elephants, he laid siege to Wijitapura, which was bravely defended for several months. At last the elephant of Gemunu burst open one of the heavy iron gates, and the besiegers entering the city, put its garrison to the sword. Gemunu speedily reduced a number of places of inferior note, and advancing to the capital, occupied a position which he strengthened by thiry-two redoubts.

Elála, mounted on his elephant and accompanied by Digajantu, his ablest general, led out his army to attack Gemunu, who hurried forward to meet him with his whole force. The violent onset of the Tamils compelled the Sinhalese to seek shelter in their fortifications; but they afforded no safe retreat, for redoubt after redoubt was taken by Digajantu. The impetuous course of Elála's general was, however, cut short by one of the officers of Gemunu, which so disheartened the Tamils, that they began to give way, and the Sinhalese now became the aggressors. Elála advanced himself with a chosen body of troops to rally his retreating army. Meeting with Gemunu, who was likewise mounted on a famous war elephant, a single combat took place. Elála threw his spear at his youthful foe, but he avoided it by a skilful movement. Gemunu then urging on his elephant, the two animals rushed upon each other, and that of Elála falling, the monarch was crushed to death. The victor then entered Anuradhapura in triumph, and once more re-established the Sinha race in his own person on the throne—164 B. C.

The young prince displayed much generosity towards his brave opponent. He caused the body of Elála to be burnt with great ceremony on the spot where he fell, and made a decree, that royalty itself, in passing by the tomb, should silence its music and dismount.

Dutugemunu, reflecting upon the innumerable lives which had been sacrificed in his wars, became anxious about his lot in another world. He, therefore, devoted all his time and wealth to the erection of

wiháras and dágobas. Merit and the pardon of sin are, however, vainly sought by such acts.

The most extensive work of Dutugemunu was the Lowa Maha Paya, or Great Brazen Palace, at Anuradhapura. It was 270 feet square, and the same in height. The apartments rested on 1,600 granite pillars, placed in forty parallel lines, forty pillars in each. The pillars in the middle of the ruin are still nearly twelve feet above the ground. The middle pillars are slightly ornamented, but those on the outer lines are plain, and half their thickness, having been split by wedges. Over these were nine stories, containing 900 apartments, the whole roofed with metal, whence the name.

The interior of the building was magnificent. A spacious hall occupied the centre, adorned with gilt statues of lions and elephants, while at one extremity an ivory throne of beautiful workmanship was erected. The most eminent priests occupied the uppermost stories; those who had fewest claims to sanctity were lodged nearest to the earth. As Sinhalese stairs are very steep, the ascent of nine stories must have been a severe trial to the elder priests, though a breach of the custom by which a superior always occupied a higher seat than his inferiors, would have been tenfold more irksome.

The Ruwanwelle-saya dágaba at Anuradhapura is said to have been 270 feet in height. It is now a round mass of bricks, overgrown with brushwood, and 189 feet high. The base consisted of a square mass of building, 2,000 feet in circumference, paved with large stones of dressed granite, and surrounded by a ditch, seventy feet broad. The sides of the platform were ornamented by the sculptured fore-parts and heads of elephants.

Dutugemunu considering that sacred work should not be done by forced labour, and that the people had suffered much from war, employed hired workmen. The last dágaba, he was unable to finish. To please him, his brother had a frame-work made of wood, covered with cloth, to represent it as complete. Dutugemunu, when very ill, was carried round the dágaba, and laid on a carpet from which it could be seen. Addressing one of his generals, who had become a priest, he said, "In time past, supported by my ten warriors, I engaged in battle; now, single-handed, I commence my last conflict with death, and it is not permitted me to overcome my enemy."

By the dying monarch's command a list was read of his charitable acts. He had constructed 99 wiháras, or buildings for priests, at great cost; clothed the whole priesthood three times, giving three garments to each; given two valuable ear ornaments to buy grain during a famine; distributed alms to priests of both sexes from the four quarters without omission; on five different occasions conferred the whole sovereignty of the island on the priesthood for seven days each time; given 7,000 lamps lit with ghee and white wicks in 12 different places; maintained 18 hospitals with doctors and medicines for each; distributed in 44 places rice, sugar, and honey; supplied all the temples in Lanka with lamp-oil for eight days each month; and caused religious discourses to be given in the wiháras, endowing the preachers with ghee and cloth. The dying king then said, "All these, done in my days of prosperity, afford no relief to me now; but two offerings which I made in affliction alone give me comfort." After this he expired, gazing on the dágaba, 140 B. C. As he himself said, he had been a slave to the priesthood.

Dutugemunu was succeeded by his brother Saidaitissa. While governing the Ruhuna division, he built the Mulgirigala wihára in the Matara district. After his accession, he completed the Ruwanwelle

dágaba and formed several tanks. During the reign of several of his successors little of importance occurred.

Walagambahu.—In 104 B.C., Walagambahu ascended the throne. Not long afterwards the second great invasion of the Tamils took place. Seven chiefs landed in different parts of the island, and having united their forces, marched against Walagambahu. In an engagement near Anuradhapura, the Sinhalese monarch was defeated, and compelled to take refuge in an adjoining forest, leaving his queen in the hands of the conquerors. The Tamil chiefs retained possession of the island for fourteen years, at the end of which period, by disputes and murders, only one of them remained, and the weak hand of Walagambahu again seized the sceptre.

The reign of Walagambahu is remarkable in the history of Buddhism as having been that in which the religious books of that system, called the Three Pitakas, were first committed to writing in Ceylon. This was done by a number of priests at Aluwihára, a cave near Mátalé, where the king himself had passed part of his exile.

Walagambahu formed the Dambulla wihára and several rock temples. He also erected the Abhayagiri dágaba at Anuradhapura, which was upwards of 400 feet in height, and whose outer wall, at the present day, is a mile and three-quarters in circumference. To commemorate the recovery of his queen, who had been carried off by the Tamils, he built the Suwanarama dágaba, 313 feet in height. Walagambahu died, 77 B.C.

Siri Sangabo.—This monarch ascended the throne, 246 A. D. He had taken the vows of ata-sil,* and was superstitious to excess. When criminals were brought to the prison of the capital, as the king's vows forbade their being put to death, they were secretly set free at night after condemnation, and the corpses of people who had died in the town from natural causes, were shown on impaling poles and gibbets, as if they had been executed. The consequence was, that robberies and murders rapidly increased in all parts of the kingdom. Sangabo having learned that his prime minister, Gothabhayo, had conspired to remove him from the throne, yielded it without an effort, and fled to a wihára, taking with him nothing but his water-strainer. Gothabhayo, however, having offered a price for Sangabo's head, he was soon afterwards murdered by a peasant, while wandering as a hermit at the rock of Attanagalla. The head was buried at Attanagalla, over which the usurper erected a dágaba which is still standing.

Mahasen and his Successors.—Mahasen succeeded to the kingdom, 275 A. D. The priest, his teacher, had converted him to what was considered a wrong form of Buddhism. Soon after his accession, he forbade any alms being given to the orthodox * priests, by which means alone they subsisted in those days, and pulled down the brazen palace and 363 temples. Afterwards giving up his errors, he rebuilt the brazen palace and many of the temples. He also erected the great Jaytawanarama dágaba at Anuradhapura.

Mahasen is noted for his tanks. One of them, called Minnairia, about midway between Dambulla and Trincomalee, furnished the means of irrigating 20,000 fields. While superintending the work, Mahasen resided at Nuwara Kanda, on one of the low ranges of hills in the neighbourhood. An embankment, about quarter of a mile in length and sixty feet in height, confined the water of the Kara Ganga in a valley, which thus formed a vast reservoir. The stream running from the tank is of consider-

*A promise to keep eight commandments of Buddhism.

* Right in belief.

TOPARÉ TANK, NEAR POLLONNARUWA.

able size, and flows into the Mahawiliganga. By cutting a canal from the river, he formed the Kandalai, or Gantalawa tank, nearer Trincomalee. Mahasen was worshipped as a god after his death. He is called Minnairia dewiyo, from the situation of his principal temple, and offerings are still made at his shrine.

Mahasen is considered the last of the Mahawansa, or Great Line. His successors are called the *Suluwansa*, or Lower Line, owing to the decline of the Island in prosperity.

Mahasen was succeeded by his son Kirtisrimeghawarna, 298 A. D. During his reign the relic, said to be a tooth of Buddha, was brought to Ceylon by a Kalinga princess. Budhadáso, who ascended the throne 335 A. D., is described as "a mine of virtues and an ocean of riches." He was celebrated for his medical skill, and wrote a treatise on his favourite study. Hospitals were established, and asylums were built for the crippled, deformed, and destitute.

Mahanâmo was raised to the crown, 406 A. D. During his reign Ceylon was visited by a Buddhist from India, called from his eloquence Buddhaghosa, "the voice of Buddha." At Anuradhapura he translated the Sinhalese commentary on the Pitakas into Pali. The island was afterwards invaded by several Tamil chiefs, who put the king to death. In 459 A. D., Dhátusena, who had governed Ruhuna for some time, expelled the Tamils, restored peace, and re-instated Buddhism. He formed a large tank, called Kalawewa, with a winding canal 54 miles in length, to irrigate the country, and sup-

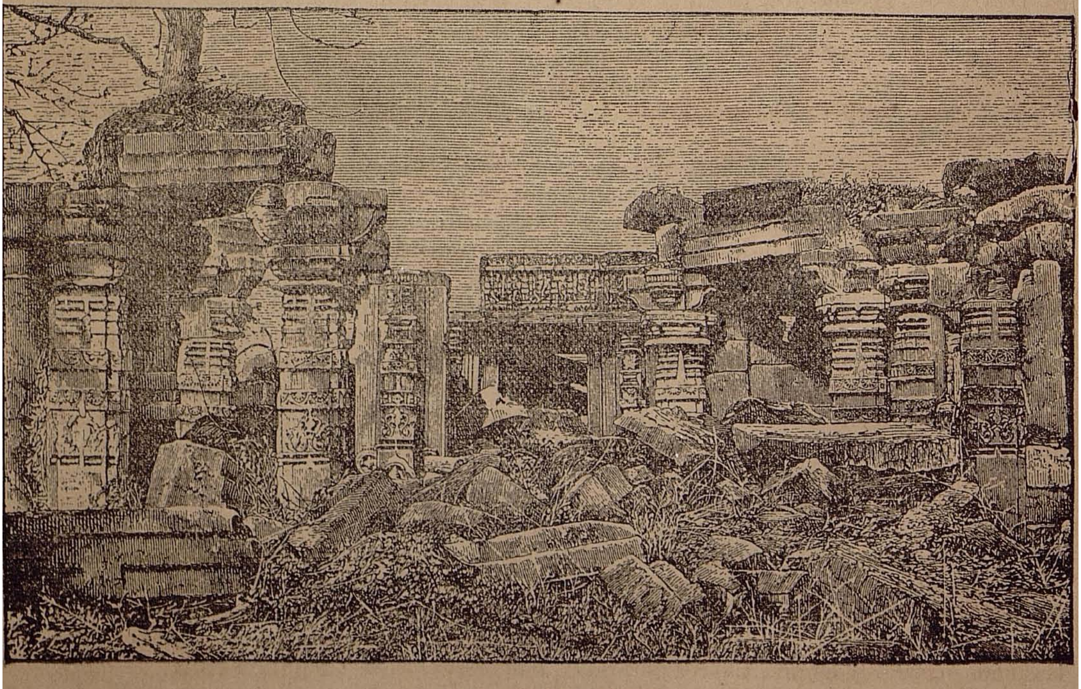
ply Anuradhapura with water. His uncle, the priest Mahanámo, composed during his reign the Mahawanso, or history of Ceylon from the period of Wijeyo's arrival till the death of Mahasen. Dhátusena was at last dethroned by his eldest son, Kasyapa, who casting him into chains, built up a wall, embedding him in it, and enclosed it with clay. The Mahawanso remarks on this event, "Thus worldly prosperity is like unto the glimmering of lightning; what reflecting person, then, should devote himself to the acquisition thereof?"

Mugalána, the younger brother of Kasyapa, resolving to revenge his father's murder, went to India to collect an army, with which he landed at Colombo. The parricide,* afraid of a general insurrection, left Anuradhapura, and fortified himself on an inaccessible rock, called Sigiri, in the district of Mátalé to which he removed the royal treasures. He was afterwards defeated and slain in battle by his brother, near Kurunegala. Mugalána again made Anuradhapura the capital.

Pollonnaruwa made the Capital.—For two or three centuries the Tamils ravaged the northern parts of the island. Agrabodhi IV., who ascended the throne A.D. 769, unable to expel the Tamils, removed the seat of government from Anuradhapura to Pollonnaruwa, about 45 miles to the south-east. Large tanks were formed in the neighbourhood of the new capital; beautiful palaces were erected, and dágabas were raised nearly equal in height to those at Anuradhapura.

The Toparé Tank, represented in the

* Murderer of a parent.



RUINS OF POLLONNARUWA.

picture is so large that it forms a lake. In the neighbourhood there are the remains of temples, lofty dágabas, and other buildings, erected chiefly between the tenth and twelfth centuries.

Prakrama Babu.—This monarch, who ascended the throne 1153 A.D., is the most celebrated in Sinhalese history. Great care had been taken of his education, and he had visited foreign countries for his improvement. He cleared tanks and canals which had become choked, and formed rice fields of great extent. Forts were erected as places of refuge at different points; and a rampart of stone was built round Pollonnaruwa. Tamil artificers were brought from India to repair the structures at the capital. No means were neglected to render the kingdom prosperous and powerful.

An expedition sent over to India by Prakrama defeated the allied army of the Pandyan and Chola kings; the island of Rameswaram and the adjoining districts were annexed to the Sinhalese dominions; the king of Pandya was dethroned, and his son was raised in his stead as a tributary of Prákramâ.

Prákrama also made great efforts for the improvement of the island. He planted groves of fruit trees, dug canals, and turned the courses of rivers to replenish tanks already formed. A canal, supplied with waters from the Ambanganga, commencing at Ellahára in the Mátalé district, extended in a north-easterly direction for about a hundred miles, and connected Minnairia, Kandelai, and other large tanks. It was of sufficient size to be used as a means of conveyance for produce as well as for a supply of water. The succession of tanks thus united was proudly called the "Sea of Prákrama." The embankment of the canal has been traced for many miles, but breaches occur in several parts.

Tamil Invasions.—About the beginning of the thirteenth century, Ceylon suffered greatly from numerous invasions. Bands of Tamils demolished hundreds of dágabas, converted wiháras into barracks, burnt the Buddhistical sacred books, enslaved the nobility, plundered the rich of all their treasures, and cut off the hands and legs of such as did not discover their wealth when demanded. The Mahawanso says the "whole island was like a house set on fire, the Dhemilas plundering it from village to village." In 1214 A. D., Mâgha, a Tamil, made himself king of Ceylon.

Changes in the Capitals.—Wijayabahu III., a descendant of Siri Sangabo I. who became king A. D. 1235, partly cleared the island of invaders, and removed the seat of government from Pollonnaruwa, where it had remained nearly 500 years, to Dambadeniya in Seven Koralés.

Wijayabahu was succeeded by Pandita Prákramabahu, A. D. 1266. He improved the roads, erected bridges, and founded Sriwaradanapura, now called Kandy. He took great pains to encourage learning by establishing schools, and appointing teachers to them. During his reign the island was invaded by the Tamils and Malays, but they were defeated with great slaughter. The native historian compares them to "a wood of reeds, crushed and uprooted by the storm."

In 1303 A.D., Yapahu was made the capital. The Pandyans took it by surprise, and carried off the tooth relic to India. After the recovery of the relic, Yapahu was deserted for Kurunegala, A. D. 1319. Bhuwanekabahu IV. rebuilt Gampola, to which he removed the seat of government, A. D. 1347. Such frequent changes show the alarm caused by the encroachments of the Tamils.

During the reign of Wikramabahu, his chief minister, Alakaiswara, erected a fort and city near Colombo, called Jayawardhanapura, well known at present under the

name of Kotté, or Cotta. Prákramabahu VI. in 1410 A.D. made it his capital.

The Portuguese in Ceylon.

In 1505, Francisco D'Almeida, Governor of the Portuguese possessions in India, sent his son Lorenzo in pursuit of some Moorish vessels, which had been observed in the direction of the Maldive islands. The wind being contrary, he was driven on the coast of Ceylon, and anchored in Colombo roads. Information was immediately sent to Dharma Prákramabahu, who then reigned at Cotta. The Rájawalia thus describes it :—" And now it occurred in the Christian year 1522, in the month of April, that a ship from Portugal, in Jambudwipa, arrived and anchored at Colombo. Whilst lying in the harbour, information was sent to the king of that event, by the inhabitants of the place : 'There are now in our harbour of Colombo a race of men, exceeding white and beautiful. They wear boots and hats of iron, and they are always in motion. They eat white stones and drink blood.* If they get a fish they will give two or three ridis in gold or silver for it. They have guns which make a noise like thunder, when it breaks upon Yugandara Parwate,† and even louder, and a ball shot from one of them, after flying some leagues, will break a castle of marble, or even of iron.' "

The astonished Prákrama summoned his council, and on their assembling, he put the question, " Shall we be at peace with these strangers or go to war with them ?" After some discussion, Chakra, one of the provincial governors, offered to go himself in disguise to observe the Portuguese, and inform them of his opinion. Having gone to Colombo, he reported to the king that it was prudent to keep on friendly terms with such formidable visitors. The Portuguese were induced to send two of their number as an embassy, which was well received. Presents were exchanged, and a treaty of amity was afterwards concluded.

The Portuguese did not again visit Ceylon for 13 years. In 1518, Lopez Suarez Alvarengo came to the island with a fleet of nineteen ships, and, immediately on landing, proceeded to erect a fort. The Moorish merchants fearing that the Portuguese would confine the trade to themselves, stirred up the Sinhalese king to attack the fort with a large force, but he was easily repulsed. Frightened at the discipline of the Europeans no less than at their fire-arms and artillery, the Sinhalese were forced to sue for peace. The king agreed to acknowledge himself a vassal of Portugal, and to pay an annual tribute of cinnamon, rubies, sapphires and elephants. The first fort was made of mud, but in 1520 fresh reinforcements arrived, and one built of stone was erected.

Bhuwanekabahu, was proclaimed king in 1536 A.D. The new monarch wished his grandson Dharmmapála to be his successor, and to secure the kingdom for his favourite sought the aid of the Portuguese, a statue of his grandson and a gold crown were sent to Europe to be crowned by the king of Portugal.

On the death of Bhuwanekabahu, A. D. 1542, Don Juan Dharmmapála was raised to the crown by the Portuguese, when he and several of his nobles were baptised. Many of the common people on the western coast likewise became Roman Catholics. The Portuguese, to encourage a profession of Christianity, distributed rice among the converts, and promoted some of them to offices. The priests of Buddha, who till now had remained at Cotta, were forced to repair to Sítáwaka and Kandy.

About 1544 A. D. many of the people of Mannar embraced Christianity, through

* The white stones mean bread, and the blood, red wine.

† Supposed great rock according to Buddhism.

the followers of Francis Xavier, a zealous Roman Catholic missionary. The king of Jaffna, a bigoted Hindu, jealous at the spread of Christianity, caused 600 of the Mannar Christians to be impaled, and forbade any Christian priest coming to the island. His efforts, however, were in vain. His eldest son became a convert through a Portuguese merchant who had dealings with the court. When the king heard of it, he caused him to be put to death, and his body to be dragged into the jungle. Next his sister embraced Christianity, and taught it both to her own son and to her nephew, the brother of the murdered prince. To save them from the rage of the king, she sent them privately to Goa through the Portuguese merchant.

After this the persecution of the Christians was renewed worse than before, which led Xavier to apply for their relief to the Portuguese. The king of Jafna, alarmed for his safety, received Xavier in 1548 with great honor, and offered himself to become a Christian. When Xavier returned to Goa, the king sent with him an ambassador to the Portuguese Viceroy, asking to be reckoned as among the vassals of Portugal, and to have a company of soldiers, at his own expense, for his protection.

In 1592 A.D. Wimala Dharma defeated Raja Singha, and proclaimed his accession to the throne, making Kandy his capital.

The real tooth-relic had been carried off by the Portuguese and destroyed at Goa in 1560. As the Kandyans believed that the sovereignty of the island belonged to the possessor of the relic, Wimala Dharma produced the tooth which is still preserved at Kandy as the original one, asserting that it had been preserved in Sabaragamuwa.

In 1591 the Portuguese conquered Jaffna. In a few years almost the entire population, including even the Brahmans themselves, had professedly given up idolatry, and submitted to the ceremony of baptism.

Don Juan, who died in 1597, left, by will, his whole kingdom to his protectors. The Portuguese were now undisputed masters of the maritime provinces, and they erected the forts of Trincomalee and Batticaloa as a defence to the eastern coast. They made repeated attempts to make themselves masters of the interior of the island, but they were defeated.

Wimala Dharma was succeeded by his brother, a disrobed priest, called Senarat. After the last fatal expedition of the Portuguese to the interior, Senerat attempted to take Colombo, but he was compelled to retreat. Senarat died in 1634 and was succeeded by his son Raja Singha II.

The Dutch, or Hollanders, are an industrious people, much given to trade, inhabiting a small country near England. Raja Singha perceiving that he was unable to drive out, the Portuguese, and aware of the continual wars in which he would be engaged if they remained, resolved to send an embassy to the Dutch with a view to their final expulsion. His proposals met with a favourable reception, and officers with full powers were afterwards sent to Kandy to treat with the Sinhalese monarch. The Dutch agreed to send troops to expel the Portuguese, the whole expense of the expedition being borne by Singha, into whose hands it was likewise agreed that the fortified places should be delivered. The great privilege yielded to the Dutch was the sole trade in pepper and cinnamon. While the envoys were speaking the king stood, an honour never paid to the Portuguese, with the crown on his head, and a sword in his hand, his whole body being adorned with jewels, rings, and chains of gold.

In 1639, Batticaloa was attacked by Admiral Westerwold, who landed a detachment of troops and seamen, and raised

two batteries A spring which afforded a supply of fresh water to the garrison having been cut off, the Portuguese hung out a white flag after a short resistance, and yielded on condition that they should be removed, with arms and baggage, to Negapatam. Trincomalee was next invested, and from its few defenders and the want of ammunition, it was reduced in a few days. According to the directions of Singha, both these forts were entirely demolished, and not a trace was left on the eastern coast of a regular fortification.

The following year Negombo and Galle were taken.

Colombo, which was defended by a garrison of 800 men, was besieged by the Dutch in 1658. It was blockaded both by sea and land; and as no provisions could be thrown in, it suffered severely from hunger. The famine was at last so great that a mother devoured her own child; men and women might be seen casting lots among themselves for the victim whose turn it was to die. The Portuguese, reduced to the utmost extremity, surrendered, only requiring that they should be allowed to depart with their property to Jaffna. This was granted, and on the 10th of May, they yielded the fortress which they had possessed nearly 140 years.

In Jaffna the Portuguese found no safe place of retreat. The Dutch advanced at once against their last stronghold, which they captured, June 21, 1658, taking the whole garrison prisoners of war. Thus ended the dominion of the Portuguese in Ceylon.

Their language and their religion, to some extent, are the principal traces of the Portuguese left in Ceylon. Indian Portuguese is still spoken by a few in some of the towns, though it is desirable that it should die out, for there are scarcely any books in the language. It is chiefly through the influence of the Portuguese that there are so many Roman Catholics in the island. The Portuguese governors, as a rule, sought only to enrich themselves, and made no efforts to improve the condition of the people.

Account of the interior of Ceylon in the Time of the Dutch, by Robert Knox.

In the year 1659 A. D., an English trading ship, commanded by Captain Robert Knox, disabled in a storm, came to Ceylon for repairs. When the Sinhalese king, Raja Singha II., heard of the arrival of the vessel, he sent a dissave* with a small force, who asked the captain to come on shore, saying that he had a letter from the king. The captain, mistrusting nothing, came in his boat with seven of the men, and sat down under a tamarind tree till the dissave should arrive. On a sudden he was surrounded and seized by a party of soldiers, who carried him on their shoulders before the dissave. The next aim of the dissave was to secure the ship. The captain obtained permission to send his son on board, but the youth, after conveying a message to the crew to depart, returned to share his father's captivity. After some time Knox and his companions were ordered into the interior. The road lay through forests, so that for four or five nights they slept under trees. Their food was dried flesh, salt fish, and rice, besides venison and honey. On reaching the inhabited part of the country, they got boiled rice, flesh, and various kinds of fruit.

In September, 1660, Knox and his father were placed in a village about thirty miles to the north of Kandy. Fever was prevalent in the district, and both of them were attacked by the disease. The elder Knox at length died, after blessing his son, and

* A Kandyan officer over a frontier district.

giving directions respecting his affairs and his burial. Though himself weak and sick, Knox wrapped up his corpse ready for burial, and asked the assistance of the people to carry him to the grave. They sent him back a great rope used for tying their cattle, that he might drag it into the woods, saying, they could not further help him, unless he would pay for it. This treatment sorely grieved him, as he had nothing to dig a grave with, and the ground was dry and hard. At length he procured assistance, and the sad office was performed.

Knox spent some months in the Mátalé district with a Tamil servant. His fever having left him, for a change of food he amused himself with fishing in the brooks. While thus engaged, an old man passed by, and questioned the boy as to his master's ability to read. Being told that he could do so, the old man said that he had got a book, when the Portuguese left Colombo, which he would sell, if his master pleased. Knox sent the boy with the old man, supposing it was some Portuguese book, and was startled in no small degree when he found that it was a Bible. Flinging down his fishing-rod in his joy, he took and opened it, when his eyes fell on the 30th and 31st verses of the 16th chapter of Acts, "And brought them out and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved and thy house." Knox now feared lest the owner should ask more than he could pay, and in his joy was willing to give all he had; but was stopped by his boy, who offered to procure it at a small price, and it was at last obtained in exchange for a knitted cap.

The king's orders were that the captives should be well fed and looked after till he should send for them. The Englishmen began to look upon the Sinhalese as their servants, and would no longer be content with their former food, but would throw the vessels in which it was brought at the heads of the natives, unless it pleased them, and they bore it patiently. As their clothes were now almost worn out, they consulted on the best means to procure native garments, and some of them resolved to put themselves on half rations, and exchange the other half for dress. By this time Knox had learned a little Sinhalese, which enabled him to converse with the people, and intimate that he would prefer his food raw, to obtain a double quantity as the others did. The people reminded him that it was not seemly, that he, as an officer, should cook his own food; but after much ado, he obtained his request, and was thus enabled to provide himself with native clothing.

Knox wished to have a better house, and having selected a pleasant site in one of the king's cocoa-nut gardens, built himself a suitable residence. In ignorance of Sinhalese law, he whitened the walls with lime : in doing this he committed a capital offence, the use of chunam being forbidden to all except palaces and temples. But being a stranger, no notice was taken of it. He now began to keep hogs and poultry, which thrived well ; the cocoa-nuts in his garden afforded him oil, and the caps which he learned to knit, supplied him with all other necessaries. In this manner he lived for years, seeing very little hopes of release. The various passes were guarded, and some of the captives who attempted to escape were seized and brought back.

After some time Knox was allowed to go about the country as a pedlar. In his journeys he frequently entered into conversation with the people respecting the roads and districts, and the position of the watchers. Suspecting nothing, they gave him every information, and he began to understand that the best way of escape

was by travelling northward, where the country was thinly peopled. In 1679, Knox, in company with another Englishman, passing through jungles full of elephants, cheetahs, and bears, made for Anuradhapura, the last inhabited spot in the king's dominions, where a watch was always kept. The guards, supposing them to be traders, allowed them to depart. Setting out at night when they knew none would travel through fear of wild beasts, they followed the course of the Malwatte-oya in the expectation that it would lead them to the sea. After they had travelled for three or four hours, they fell in with a huge elephant, which they could not scare away. They were forced, therefore, to kindle a fire, and wait till morning. Next day they unexpectedly found themselves near some villages, but they crept into a large hollow tree where they remained till it was dark, when they set out again. They soon knew by the crackling of the underwood and small trees, that they were on the track of elephants. This encouraged them, as they knew the people would not dare to pass before those animals. Having made a slight meal, they lay down to sleep for a little, the shouting of the men, who watched the fields, being continued all night. Early next morning they continued their journey. The river was full of crocodiles, and they frequently met bears, hogs, and wild buffaloes, all of which took to flight as soon as they saw them. After some days they reached the Dutch settlements, where they were received with kindness by the Governor, who procured for them a passage to Europe.

Knox had been taken prisoner when 19 years of age; he did not regain his freedom till he was 38. On his return to England in 1680, he wrote an interesting account of Ceylon from which this chapter is abridged.

Raja Singha II.

Raja Singha II., who ascended the throne in 1634 and reigned till 1687 A. D., was king of the interior of Ceylon during Knox's stay in the Island. He was a cruel tyrant, much dreaded by the people. His palace had many turnings and windings, with watches at different doors, so that it was not easy to know where the king was. The officers who had charge of the watches dare not be absent without leave, and they were not allowed to come near each other lest they should conspire against the king. He had a large number of servants, both male and female. Those who entered the palace never got home again. Those who were summoned went like cattle to be slaughtered. Knox thus describes the state of things:

Whatever is brought to the king to eat or drink is covered with a white cloth, and whoever brings it has a cloth tied about his mouth, lest he should breathe upon the king's food. At dinner the king sits upon a stool, all alone, before a small table, covered with a white cloth. He eats on a green plantain leaf, laid in a gold basin. Twenty or thirty dishes are prepared for him, which a nobleman places by means of a ladle on the king's basin as desired. This person also has a cloth about his mouth.

When people come before the king, they fall three times flat with their faces on the ground, and then sit with their legs under them upon their knees all the time they are in his presence. When he bids them retire, they go backward till they are out of sight. When the king speaks to them, they say at every sentence, "May you live long!" and refer to themselves as "the limb of a dog." Whenever things are being carried to him, which are known by the white cloth they are wrapped up in, all persons meeting them turn out of the way,

Even when the king's dirty clothes are sent to be washed, the chiefs of highest rank must rise up as they pass.

Whole families are sometimes put to death for the misconduct of one. Many are tormented before they are killed outright by cutting and pulling away their flesh by pincers, or by burning them with hot irons. Sometimes their hands are cut off, and hung round their necks; men are compelled to eat their own flesh, mothers to eat of their own children. When a prisoner is led away, dogs follow to lick the blood. At the place of execution there are always some impaled on stakes or hanging up in quarters upon trees. One mode of putting the condemned to death, is for an elephant to place his foot on the body, and pluck off limb by limb with his trunk.

People are sometimes imprisoned for years, and without examination are carried forth and executed.

To make travelling as difficult as possible, forests are not allowed to be felled, nor bridges made across rivers; the narrow paths are not allowed to be widened, thorn gates, with guards, are placed wherever they are wanted.

The people are often employed in vast works which it will require years to finish to prevent them from plotting against the king. He poisoned his only son, because he was a favourite with the people.

The Officers of Government.

The two highest officers are called Adigars. The people have a right to appeal to them, if dissatisfied with the decisions of district officers. Next to the Adigars are the Dissaves and Ratemahanayas, who are governors of districts. Border districts are under the former, those in the interior, under the latter. They have to maintain good order in their districts, to collect taxes, and to decide cases. Fines are often inflicted, the proceeds going to the officers. Sentence of death could be pronounced only by the king.

Should the governors die or be removed, the adigar takes charge, receiving their income.

When a new officer is appointed to a district, all the people are expected to appear before him, each bringing a present. The governors of provinces have several officers under them, who have charge of subdivisions. These inferior officers generally get their places by bribery. They can be dismissed at the pleasure of the governors, who often change them or threaten to do so to get money from them. In courts of justice he who gives the largest bribe gains his case. It was a common saying that he who has money to fee the judge, need not care whether his cause be right or not. The Adigars are the only persons allowed to wear gold or silver lace in their caps. Each is allowed a certain number of whip-crackers when he appears in public. The whips have a lash about 3 yards long, and a handle of about a cubit. The men who have them are curiously dressed, and clear the way by cracking the whips with all their might. Near the Adigar two men go bearing large triangular fans, made of the talipot palm leaf, and ornamented with mica. On each side is a headman, one bearing a gold cane, and the other a silver one, each holding it with both his hands. Their duty is to keep silence. There are also spearmen, a mat-bearer, a drummer, torch-bearers, and an officer carrying betel.

Only the Adigars are allowed whip-crackers.

Manners and Customs of the people.

Disposition.—Knox describes them as ingenious. Except iron-work, all other things they have need of, they make and

do themselves; all build their own houses. Their manner of speaking is very smooth and courteous; but they are not to be trusted upon any protestations. They make no account of lying; neither is it any disgrace to them, if they are caught in telling lies, it is so customary. They are very hardy, and do with little sleep,—very proud and self-conceited. Their anger does not last long; it is not customary to strike, it is very rare that they give a blow even to their slaves, who may talk familiarly with their masters. They are very frugal and covetous, and will pinch their own bellies for the sake of a little profit.

Of all vices they are least addicted to stealing, which they do exceedingly abhor. They are temperate both in meat and drink, but not with regard to chastity. They delight in sloth, deferring labour till urgent necessity constrain them.

They are very superstitious with regard to omens. Sneezing they reckon to import evil. If any chance to sneeze when he is going about his business, he will stop. A lizard is looked upon as a prophet. If a lizard chirps when they are engaged in any work, they will stop for a time; considering he tells them that there is a bad planet then ruling. They take great notice who first appears in their sight when they go out in the morning.

The women are very thrifty. It is a disgrace to them to be prodigal, and their pride and glory to be accounted saving. To praise themselves they will sometimes say that scraps and parings will serve them, that the best is for their husbands. The men are not jealous of their wives, for the greatest ladies of the land will frequently talk with any men they please in the presence of their husbands.

They are great sticklers for caste, especially in respect of marriage. Differences of caste are denoted by coats or going bare-backed without them, the length of their cloth below the knee; their sitting on stools or on blocks or mats spread on the ground. High caste men may wear their cloth half down their legs, women to their heels. The women also fling one end of their cloth over their shoulders, and with the other cover their breasts. Low caste women must go naked from the waist upwards, and their clothes must not hang much below their knees, except it be for cold.

The women bore their ears when they are young, and put into the holes cocoa-nut leaves rolled up to stretch them out. By this means they grow so wide, that they stand like round circles on each side of their faces, which they account a great ornament.

Neither man nor woman may wear shoes or stockings, that being a royal dress, and only for the king himself.

Houses.—Their houses are generally small, low, thatched cottages, built of sticks daubed with clay, the walls made very smooth. They are not permitted to build their houses above one story high, neither may they cover them with tiles, nor whiten their walls with lime. But the great people have handsome and commodious houses.

Furniture.—Their furniture consists of a few earthen pots which hang up in slings in the middle of their houses; one or two brass basins for food; a stool or two without backs—for none but the king may sit upon a stool with a back. There are also some baskets to hold grain, mats to spread upon the ground to sleep on, pestles and a wooden mortar for beating out paddy, a grater, stones for grinding curry, &c.

Food.—If they have but rice and salt in their house, they want for nothing; for, with a few green leaves, and the juice of a lemon, and pepper in addition, they will make a hearty meal. Beef may not be

eaten, it is an abomination. Flesh and fish are scarce, and they that have them, would sell them to get money rather than eat them. They eat their rice out of brass basins or from leaves. Curries are kept in the pans in which they are dressed, and are served by their wives when called for. They always wash their hands and mouths both before and after eating. They will not allow any one to handle their waterpot. When they wash, they pour water with one hand upon the other.

When cooking, a woman tells all to be silent till she has put the rice in the pot. If they should talk, it is supposed that the rice will not swell.

Salutations.—When they meet one another, their manner of salutation is to hold forth their two hands, the palms upwards, and bow their bodies. The superior holds forth but one hand to the inferior, and if the other is much below him, he only nods his head. Women salute by holding up both their hands edgeways to their foreheads. The general compliment one to another at first meeting is to say, "How do you do?" and the other answers, "Well."

Marriages.—Matches are commonly arranged by the parents; caste is regarded more than beauty. When agreed upon, the man takes or sends to the woman her wedding clothes, a cloth 6 or 7 yards in length and a blue and red jacket. On the marriage day the bridegroom comes, attended with his friends, to the bride's house, bringing provisions and sweetmeats with him. Then the bride and bridegroom both eat out of one dish, to show that they are of equal rank. Sometimes their thumbs are tied together.

The next day the man takes his wife home with him, she going before him, and he following her, with some of her friends. It is the custom for the husband to follow the wife. There is a story that a man once going foremost, his wife was stolen without his knowledge. When they reach the bridegroom's house, a feast is given.

Their marriages have little force. Husband and wife may leave one another at pleasure. People often wed four or five times before they settle for life. If they have children when they part, the males are for the man, and the females for the woman.

A man has only one wife, but a woman frequently has two husbands, generally brothers.

Children.—As soon as a child is born, an astrologer is asked whether the child has been born in a good or an evil hour. If the latter, it is destroyed by letting it lie and die, or by drowning it, or by burying it alive. In some cases the child is given to a person of the same rank, for they say the child will be unlucky only to its parents. When asked why they deal so with their own children, they say, "Why should I bring up a devil in my house?"

A first born son is rarely served in this way; but when they come to have many children, it is usual to kill the child under the pretence that it was born under an unlucky planet. This is not considered a crime, and no notice is taken of it.

Children have names to distinguish them in infancy, which are exchanged for others when they grow up.

Employments.—Farming is the chief occupation of the people. Men of the highest rank may labour in their own fields; but it would be a disgrace for them to work for hire. They will do anything except carrying, which is considered fit only for slaves.

Some strong cotton cloth is made for their own use; there are blacksmiths, goldsmiths, carpenters, and painters.

There are no markets. In the cities

there are a few shops which sell cloth, rice, salt, tobacco, cutlery, &c.

Three sorts of money are in use. One kind is coined by the Portuguese. The second consists of silver wire, twisted like a fish hook. This the people make themselves with the king's permission. The third is a small silver coin, worth about an anna, coined by the king. Small coins of a similar description are still in use in Travancore.

Laws.—There are no laws, except the will of the king; but there are ancient usages which are observed as laws.

When grain is advanced, the rate is $1\frac{1}{2}$ bushels for a bushel.. If a debt is unpaid for two years, it becomes doubled, but after that there is no increase.

If a debtor cannot pay, the creditor, with permission of the magistrate, may seize his goods, himself, and his children. It is lawful for a man in necessity to sell his children or himself.

If a man be taken stealing, he must return seven fold, or else be made a slave if unable to pay.

Disputes are sometimes settled by the ordeal of placing the fingers in boiling oil.

If a man does not pay a fine, a large stone is laid on his back, and kept there till it is paid. Women are made to stand with a basket of sand on their head.

Forms of Civility, &c.—There are twelve or more titles used when women are spoken of according to their rank. The men have also various titles though not so many as the women.

When they speak to the king concerning themselves, they do not use the first person as "I did so," but "the limb of a dog did it." When they speak of their children to the king, they call them "puppy-dogs" or "puppy bitches."

When they come to another man's house, he asks "What have you come for?" The answer is, "I came for nothing," although they may have come on important business.

When one offers a gift to another, although he would be glad to get it, he says, "No, I thank you," but at the same time he reaches out his hand to get it.

Their usual manner of swearing is by their mother, or by their children, or by their two eyes; but their protestations, be they never so deep, are not to be regarded.

Most obscene expressions are used by fathers to their sons, and mothers to their daughters. When anything has been stolen from their gardens, they will cry aloud, "This has been done by some low-caste begotten rogue;" and this language they will continue for half an hour although they do not know who has done it. The worst word they use to Christians is to call them "beef-eating slaves."

Writing.—Instead of paper, leaves are used on which letters are scratched with an iron pen. Important letters and books are written on the leaves of the talipot palm, which can be rolled up. For ordinary letters, the leaf of the palmyra palm is used.

Astrology.—Astrologers are consulted about the time to begin to plough, or to sow, to go on a journey, or to take any work in hand. On this precise time they will be sure to sprinkle their first seed, though they may not sow the rest of the field till a month after. So they will begin to set out on a journey at the very moment, though possibly they may not really start till some days later.

Sickness and Death.—The people usually doctor themselves when they are sick. The medicines are the leaves, bark and roots of plants, which most of them are acquainted with, and are able to collect. They rely very much upon devil ceremonies for the cure of disease.

The better sort burn their dead; the poor bury them, making a hole in the

jungle, and carrying the body wrapped up in a mat, with two or three attending it, and so laying it in without any ceremony.

Women mourn for the dead by letting their hair hang down loose, and with their two hands together behind their heads, cry as loud as they can, extolling the virtues of the deceased, though there were none in him, and lamenting their own woeful condition to live without him. But when their husbands are dead, all their care is where to get others.

THE DUTCH IN CEYLON.

The Dutch cared very little about the improvement of the people, their great object being to enrich themselves. During the first years of their government, cinnamon was alone attended to, and every means was employed to promote its cultivation. No proprietor of land was allowed to destroy a cinnamon plant which might chance to spring up in his own grounds; he dare not cut a cinnamon stick for his own use. All cinnamon plants were considered public property, and whenever the superintendent chose, he despatched cinnamon peelers to remove the bark, and carry it to the government stores, without any compensation to the owners. The grasping selfishness of the Dutch impoverished the Sinhalese. Slaves were numerous, and were often treated with cruelty. Good, however, was done by dividing waste land, on the West Coast, among the people, and requiring them to plant it with cocoanut palms.

Christians are chiefly divided into Roman Catholics and Protestants. The former acknowledge the Pope of Rome as the head of their Church. The latter are so called, because they protested, or made a declaration against, certain doctrines of the Church of Rome. The Dutch were Protestants, and endeavoured to spread their religion through the provinces of Ceylon which came under their government; but some of the means which they employed for this purpose must be strongly condemned. Schools were opened in the villages, and parents were compelled to send their children to them under the penalty of a fine. Baptisms and marriages took place in the school houses, and to confer on them every possible importance, the schoolmasters had charge of the registers in which these events were recorded. A proclamation was made that no Sinhalese could hold office, or even rent land, under government, who had not undergone the rite of baptism, and become a member of the Protestant Church. In consequence of this, many of the lowland chiefs, who had been recently baptized by the Portuguese, came forward to give up publicly the errors of Rome. The landowners and those who aspired to be petty headmen and police vidahns of their villages, were equally ready to show themselves possessed of the necessary qualifications for office. Even Brahmans of Jaffna made a profession of Christianity, although they forebore to lay aside the beads and other signs of Hinduism. In a short time several hundred thousands became nominal Christians; but the great majority of them were secretly attached either to the Buddhist or to the Hindu religion. It was wrong on the part of the Dutch to tempt the Sinhalese in this way, but it was still worse in the people to act so hypocritically. It is base to disown one's religion for the sake of some worldly advantage.

The English, three hundred years ago, traded with Turkey; but the success of the Portuguese made them wish to have a share in the rich commerce of India. Four merchants were sent out to explore the east. One of them, Ralph Fitch, landed at Colombo in 1589, and was probably the first

of his nation who ever saw the island. Two years later the first ships that ever sailed direct from England to India were despatched. One of them, the *Edward Bonaventure*, which touched at Galle in 1592, was the first British ship that visited Ceylon.

In 1795, war having broken out between England and Holland, General Stewart was sent over by Lord Hobart, Governor of Madras, to reduce the Dutch possessions in Ceylon. Trincomalee was taken after a siege of three weeks. The British forces next advanced to Jaffna, which was yielded up by its commandant on the first summons. Early in 1796, General Stewart appeared before Negombo, and, like Jaffna, it was at once surrendered. It was expected that a lengthened siege would be required to take Colombo; but the English were allowed to cross the river Kelani without resistance, and encamp near the city. The cowardly occupants of the fort made but one attempt to defend it. A body of Malays, headed by a Frenchman, were sent against the invaders, but they were obliged to retreat hastily after the loss of their commander. On the 16th February the capital was surrendered, and Galle was yielded up shortly after. The Dutch thus lost the maritime provinces of Ceylon, which they had held 138 years. Perhaps the Roman-Dutch law which still, more or less, regulates the courts, is the chief result of their rule which survives their occupation of the island.

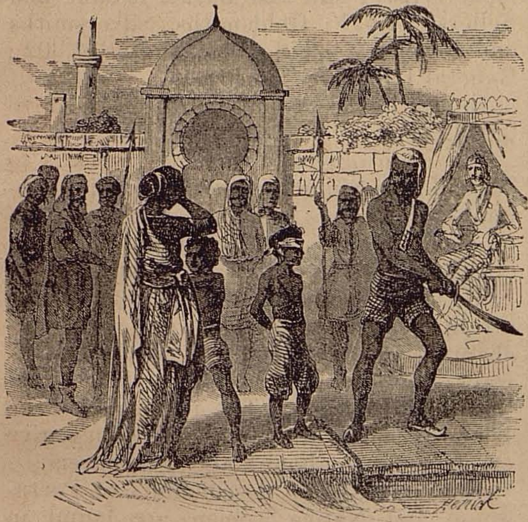
THE ENGLISH IN CEYLON.

The Government of Ceylon was for some time dependent on that of Madras. Mr. Andrews, a Madras Civilian, was appointed to take charge of the revenue. He sought to make the taxes like those in South India, and to collect them by Tamils from the coast. This led to an insurrection in 1797, when the Governor of Madras sent over an officer to inquire into the causes of discontent. The following year Ceylon was declared a colony of the British crown, and the Honorable Frederick North, afterwards Earl of Guildford, landed as the first Governor. A return was then made to the former plan of collecting the taxes.

During the administration of Mr. North, the severe laws against Roman Catholics were repealed. As persons of any religion were made eligible to office, great numbers no longer pretended to be Christians. An academy was established at Colombo, and schools were opened in other parts of the island. Torture was abolished in 1803. The Pandyan king, Rajadhi Raja Singha, died in 1798, two years after the arrival of the British. Though he had five queens, he left no children. The nomination of a successor rested with the First Adigar, Pilamé Talawé, an ambitious and intriguing courtier. The person chosen was a young man, only eighteen, called Kannesámi, a sister's son of one of the late king's wives. He was quite uneducated, and had nothing to recommend him but a good appearance. After having been, as usual, regularly proposed to the chiefs and people, he was accepted and publicly acknowledged. On his accession he was styled Sri Wikrama Raja Singha.

The new king was suspicious and tyrannical. In 1812 he caused Palamé Talawé, his son, and nephew to be beheaded. Eheylapola succeeded Pilamé Talawé as first Adigar. When absent collecting the revenue in his district, he was summoned to Kandy. Suspecting that his death was intended, he fled to Colombo. The tyrant, lost to every feeling of humanity resolved to punish Eheylapola, who had escaped, through his family, which remained in his power. He sentenced the chief's wife and children, his brother and

his wife to death, the brother and children to be beheaded, the females to be drowned. In front of the palace, the wife of Eheylapola and his children were brought from prison, and delivered over to the executioners. The lady, with great resolution, maintained her own and her children's innocence, and that of her lord. At the same time, she submitted to the king's pleasure, and offered up her own and her offspring's lives with the earnest hope that her husband would be benefited by the sacrifice.



EHEYLAPOLA'S WIFE AND CHILDREN.

Eheylapola's wife afterwards told her eldest boy, who was eleven years old, to submit to his fate. The poor child clung to his mother, terrified and crying. Her second son, nine years old, then heroically stepped forward, and bade his brother not be afraid, he would shew him the way to die. By one blow of a sword the head of this noble child was severed from his body: streaming with blood and hardly inanimate, it was thrown into a rice mortar. The pestle was put into the mother's hands and she was ordered to pound it or be disgracefully tortured. To avoid the dreadful alternative, the wretched woman did lift up the pestle and let it fall. One by one the heads of all her children were cut off, and on one by one the poor mother had to perform this horrible operation. One of the children was a girl, another was an infant at the breast, but it was plucked from its mother to be beheaded. When the head was severed from the body, the milk it had just drawn in ran out mingled with its blood. During this awful scene the crowd, who had gathered to witness it, wept and sobbed aloud. After the execution of her children, the sufferings of the mother were soon ended: she and her sister-in-law, with two other females, were led to Bogambara lake and drowned. During two days the whole of Kandy, with the exception of the tyrant's court, was as one house of mourning.

Disgusted and terrified at the conduct of the king, the chiefs and people were ripe for revolt, and only waited the approach of a British force to throw off their allegiance.

Sir Robert Brownrigg had succeeded to the government of the maritime provinces in 1812. When Eheylapola was introduced to him, the venerable chief burst into tears.

In 1814, ten native merchants, British subjects, who had gone into the interior for purposes of trade, were suspected by the king to be spies, and sent back shockingly mutilated. The noses of all were cut off, some were deprived of arms, and others of their ears. Two only of these unfortunate men reached Colombo, and presented a horrible sight,—the amputated parts hanging from their necks; the other eight died on the road. Soon after a party of Kandyans passed the boundary, and set fire to a village in the English territory. The declaration of war against Wikrama Raja Singha instantly followed this act, January 10th, 1815. It announced that British arms were not directed against the Kandyan

nation, but "only against that tyrannical power, which had provoked, by aggravated outrages and indignities, the just resentment of the British nation, which had cut off the most ancient and noble families in the kingdom, deluged the land with the blood of its subjects, and by the violation of every religious and moral law, become an object of abhorrence to mankind."

On the 14th February, 1815, the British forces entered the Kandyan capital unopposed. The king, who had fled, was taken prisoner. He was formally dethroned by a convention held at Kandy between the Governor on the one side and the Kandyan chiefs on the other. At the conclusion, the British flag was hoisted, and a royal salute from the cannon of the city announced his Majesty George III. sovereign of the whole island of Ceylon, March 2, 1815. Wikrama Singha was soon after removed to Colombo, and the following year he was conveyed to Vellore, in the Madras Presidency, where he died in 1832.

The Island has since had a succession of Governors, whose administrations have been marked, more or less, by improvements. Space does not permit them to be described in detail.

INHABITANTS.

In 1881 the population of the Island amounted to 2,759,738. Distributed according to *Nationalities*, they were as follows: Europeans, 4,836; Eurasians and Burghers, 17,886; Sinhalese 1,846,614; Tamils, 687,248; Moormen, 184,542; Malays, 8,895; Veddahs, 2,228; Others, 7,489.

Distribution according to Religion: Christians, 267,977; Buddhists, 1,698,070; Hindus, 593,628; Muhammadans, 197,778; Others, 2,286.

Principal occupations: Government Employment, 12,948; Christian Missionaries and Ministers, 422; Buddhist Priests, 6,279; Hindu Priests, 1,193; Muhammadan Priests, 521; Physicians, 3,349; Devil dancers, 1,532; Inspectors of Schools and Teachers, 2,720; Astrologers, 201; Domestic Servants, 42,175; Barbers, 1,898; Clerks, 2,498; Bazar keepers, 15,573; General Traders, 19,770; Cartmen, 9,031; Cultivators, 430,189; Agricultural Labourers, 166,421; Fishermen, 20,020; Toddy Drawers, 3,280; Carpenters, 14,477; Masons, 5,012; Washermen, 17,297; Mat and Basket makers and Sellers, 14,671; Goldsmiths, Silversmiths and Jewellers, 6,273; Blacksmiths, 4,302; General Labourers, 85,138.

In 1891 the population increased to 3,003,838.

The main object of this little work is to describe the Sinhalese, the principal inhabitants of Ceylon. Before doing so, the other nationalities will be briefly noticed.

Europeans.—As already mentioned, in 1881 they numbered only 4,836. Some are in Government employ, some are merchants, some are connected with the Railways; but the bulk are Tea, Coffee, and Cocoa-nut Planters. The prosperity of the Island is mainly due to them. They give employment to about 250,000 labourers.

Eurasians.—The descendants of Portuguese and Native women are found in Colombo and some other places. They keep up the European dress; wear shoes and stockings (if they can get them), trousers, waistcoat, jacket, and cap or hat. They are generally tailors, shoemakers, &c. Their language is a corrupt form of Portuguese, and the great majority of them are Roman Catholics. Formerly they were very ignorant, but education is beginning to spread somewhat among them.

The descendants of the Dutch are called "Burghers" or "citizens." They dress like the English, and the young people among them are fond of display. They are gene-

rally educated. Sir Emerson Tennent thus describes them :

"These have risen to eminence at the Bar, and occupied the highest positions on the Bench. They are largely engaged in mercantile persuits, and as writers and clerks they fill places of trust in every administrative establishment from the department of the Colonial Secretary to the humblest police court. It is not possible to speak too highly of the services of this meritorious body of men, by whom the whole machinery of Government is put into action under the orders of the civil officers. They may fairly be described in the language of Sir Robert Peel, as the 'brazen wheels of the executive which keep the golden hands in motion.'" Vol. II. pp. 156,157.

Formerly the Burghers had almost a monopoly of clerkships, but Sinhalese and Tamils now compete with them.

The Eurasians numbered 17,886 in 1881.

TAMILS.—The Tamils inhabit the north-eastern parts of the Island, and are numerous in the Central districts and about Colombo. They came over from the opposite coast of India. They are more enterprising, active and industrious than the Sinhalese.

In the north-east they form the entire population. Most of them are engaged in agriculture. In the central districts they are chiefly labourers on the tea and coffee estates. In Colombo some of them are merchants, dealing in cloths, rice, &c.

The Tamils numbered 687,248 in 1881.

MOORMEN.–Muhammadans, called "Moormen," are scattered over the Island. The name "Moors" was formerly applied in Europe to all Muhammadans. The Sinhalese call them "sailors." Arab traders visited India and Ceylon many centuries ago. The present "Moors" are their descendants, mixed with native races. Their language is Tamil, which shows that many of them were settlers from India. The country to the east of Cape Comorin is regarded as the "fatherland of the Moors."

A TAMIL WOMAN TAKING FOOD TO HER HUSBAND.

The Moormen are generally taller than the Sinhalese. Their dress is in some respects peculiar to themselves. Numbers of them wear sandals; but the generality go barefooted. They have cloths like the Sinhalese. Traders wear a coat or long jacket. Their heads are always shaven close; hence they are called in contempt by the Sinhalese bald pates. Small skull-caps of various colours are worn.

The women are seldom seen abroad. Whenever they go to the mosques, no part of their faces is seen but the eyes. Their dress is a cloth and jacket. They have numerous rings on their fingers, arms and toes.

The Moormen are a very enterprising set of people. They go everywhere as traders, and deal in every article that is wanted by any class of inhabitants. Some are masons, carpenters, tailors, &c. Of those who live in towns on the sea coast, many are engaged in the fishing trade, and others are owners of vessels that make voyages to different parts of the island, and the coast of India. They carry cocoa-nuts, areca-nuts, coir-rope, &c., and bring back large quantities of rice.

The Moormen seldom mix with the Sinhalese or Tamils. In some instances they live with native women of other classes unmarried, in which case they make all their children Muhammadans. Learning is but little cultivated among them, though most of the *men* can read a little, either Tamil or Arabic. In 1890 only 230 were studying English, and about one thousand the Vernacular. Of late, however, something had been done to promote female education.

No man who wears shoes or a hat is permitted to enter their mosques without taking off both. They have no benches or seats in their mosques, nor is there a permanent raised place or pulpit for the priests. Each worshipper performing his devotions on the floor, with his feet drawn up under him.

The Moormen numbered 184,542 in 1881.

There are some *Malays* in the island. At one time there were three Malay regiments, but they have now been disbanded. In all they number about 9,000.

THE SINHALESE.

In 1881 the Sinhalese numbered 1,846,614 —about two-thirds of the population. They inhabit the central and south-western parts of the island.

As has been mentioned, Ceylon is said to have been originally peopled by Yakkhas, demons, and Nagas, serpents. Some account has also been given of the Veddahs, supposed by some to be descendants of the aborigines.

There are two great families of speech in India, the Northern derived from the Sanskrit, and the Southern, called the Dravidian, having a different origin. From the position of the island, one could have expected the language to belong to the Southern family; but the reverse is the case. This supports the tradition that Wijeya and his companions came from the north.

The Sinhalese are divided into Kandyans or highlanders, and Low country Sinhalese. They speak the same language, and belong to the same people, though they differ somewhat in their dress and customs.

Personal Appearance and Dress.—The Sinhalese are good looking: they have bright black eyes, long black hair, which persons of both sexes turn up behind and fasten, in a knot, which they call a cundy. The Low country Sinhalese wear above their cundies large square combs of tortoise-shell, underneath which is a small semicircular one. Unless there is a beard, strangers are unable to distinguish males from females. Many educated men now wear short hair as in western countries.

Women, instead of combs to fasten up the hair, have several large pins, about 5 inches long, which they put through their cundies so as to cross each other at right angles. These pins confine a small crescent-shaped comb, the upper part of which is, in persons of respectability, overlaid with gold or silver, or richly embroidered. Young unmarried women are generally to be distinguished from married women by having a small semicircular comb in their hair above their cundies. The insides of their hands and the soles of their feet are white; the rest of the body brown. The

HAIR PIN.

people of the interior seldom shave their beards, while those on the sea coast often do. When a young man undergoes the operation of shaving for the first time, he always gives a feast to his friends.

The dress of the Sinhalese is neat, and

A SINHALESE WOMAN.

A LOWCOUNTRY BOY.

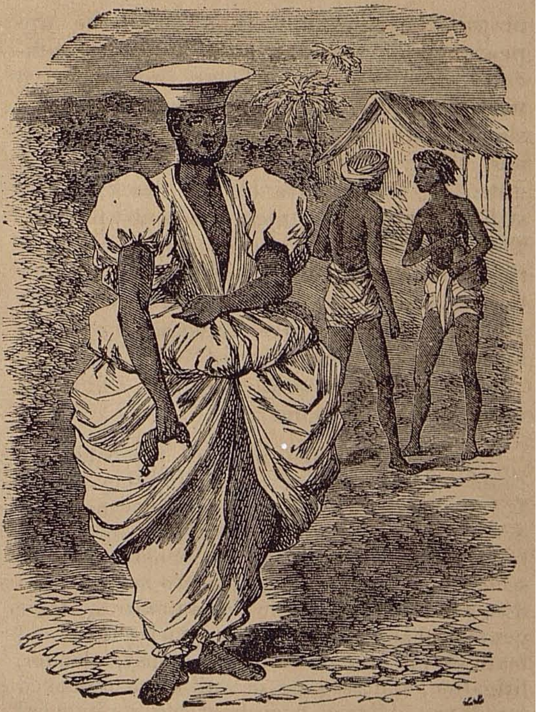
adapted to the country. The headmen in the low country generally wear a comboy, which is a piece of cloth of about 3 yards long, wrapped round the waist, and fastened by a broad band or strong belt. Their shirts reach only just within the top of the comboy, where they are bound tight with it. The dress for the upper part of the body is a waistcoat and a jacket. On great occasions they have a large broad-lapped coat, with a stand-up collar, button holes down the front from top to bottom, about 2 inches long, and worked with gold or silver thread, and on the other side large metal or gold or silver buttons; about an inch and a half in diameter. To be full dressed, as they always are when they appear at Government House on a levee day, they have several gold rings set with different kinds of precious stones; a gold or silver belt about 3 inches broad hung over the left shoulder, attached to which, a little below the right breast, is an elegant gold or silver headed sword. Many of them have begun, in imitation of the English, to wear shoes and stockings. From their connexion with the English, their dress is now undergoing a great change, and many appear now half in Sinhalese dress and half in the English.

The dress of the common people is the comboy, and a jacket open at the front, and a pair of sandals. To make themselves look a little smart, they tie a gaudy coloured handkerchief cornerwise round the neck, with the corner hanging down the back; and if they have two handkerchiefs, they tie the second the same way round the loins.

The dress of the women in the lower class of life is a comboy and jacket which is closed in front. They frequently throw aside the jacket, or take their arms out of the sleeves, which they throw carelessly over their shoulders. In the interior the women of the lower castes and poor women of any caste, never wear jackets at all. The women of the middle class wear underneath the jacket a pair of stays, made of strong stiff cloth and much worked. This too is

the *ordinary* dress of females in the upper class of life, though their stays are more elegantly worked and trimmed round the neck and bottom, and wrists, with lace; and upon the whole, is a very neat and becoming dress. When the Sinhalese ladies appear in public, which they seldom do except on occasions of the governor's lady's levees, their dresses are extremely splendid. They then wear shoes and stockings. The shoes are often made of white satin, with high heels and sharp-pointed toes, turned up. Their comboys are then of various colored silks or satins, put on with great care and taste; their jackets are covered with lace, and their necks are laden with a profusion of elegant necklaces of diamonds, or pearls, or precious stones, separated from each other by gold beads. Their heads are elegantly adorned with gold hair pins, the heads of which are richly embossed or set with precious stones.

The principal degrees of rank in the maritime provinces are those of Mudaliar and Mohandiram.



A KANDYAN HEADMAN.

The dress of the Kandyans differs in some respects from that of the people of the maritime provinces. The men wear no combs; have their hair parted in front, and tie their cundy farther down their necks. Every petty headman, and all above that rank, wear hats of the shape of a tea saucer, made of white calico, stiffened and plaited. Any one who wears a hat and is connected with a temple, has it made black. The dress of the Kandyan nobility is very peculiar. Instead of a single comboy, containing, as they generally do, 3 yards of cloth, they have tight calico trousers, buttoned from the ankle to the knee, and several folds of white cloth, each 10 yards or more, wrapped round them, and doubled many times back and forwards across the stomach, so as to make a very large

protuberance. They thus have the appearance of very fat men, and with difficulty waddle along. Their jackets have very full sleeves, which reach from the shoulder about half way down to the elbow, and the collars are very large and reach down to the middle of the back, being stiffened with rice conjee, and neatly plaited. This peculiarity of dress, together with their long grey beards neatly combed and falling down upon their breasts and their assumed gravity, give them a very patriarchal appearance.

Character.—Tennent has the following remarks on this point:

"To strangers the mass of the Sinhalese people appear courteous and mild; they seldom fail to exhibit in their outward demeanour the evidences of sympathy, benevolence, and gratitude; but to those who have penetrated their secluded villages, and become to some extent domesticated in their communities, their genuine character presents itself with traits and features far less pleasing. Jealousy, slander, litigation, and revenge prevail to an unlooked for excess. Every household has its internal differences, every circle its unconcealed feuds and animosities. The women especially cherish the spirit of discord, and rise in furious passions against each other, which are vented in railings, loud, virulent, and obscene."

"One singular peculiarity of the Sinhalese is the universality of their proneness to run into debt; much of their time is devoted to borrowing money in one quarter, to order to satisfy the claims of another. The two great occasions in which they plunge into this vice are through marriages and feasts, on which sums so disproportionate are lavished, that the entertainer runs the risk for the remainder of his life of one continued struggle with creditors and notaries, with extravagant rates of interest rapidly accumulating, embarrassment, lawyers, law-suits and ruin."

Caste.—Though the great majority of the Sinhalese profess the Buddhist religion in which the distinction of caste is not recognised, it is observed by many with great punctuality. Tennent has the following remarks on the effect of this system upon the Sinhalese:

"Amongst the pure Sinhalese, the ascendancy of caste still exercises a baneful influence over the intellectual as well as the material prosperity of the nation. Its origin is probably traceable to the Brahmanical conquerors of Ceylon under Wijeyo, by whom the system was introduced from the continent of India. It was unknown amongst the aborigines of the island, and although condemned by the precepts of Buddha, and the example of his priesthood, so attractive were the distinctions of civil rank which it conferred, that in later times, in spite of religious injunction, and in defiance of the efforts of every European Government, Portuguese, Dutch, and British, to discountenance and extinguish it, no appreciable progress has yet been made towards its modification or abandonment."

Selkirk says:

"Feelings of the most intolerable pride, on the one hand, and of the most abject humiliation on the other, are generated and kept alive from age to age by this system of caste, which sets every man's heart as well as hand against his brother."

The so-called high caste men are notorious for their pride and self-seeking.

Occupations.—A summary of these has already been given. Most of the Sinhalese are engaged in agriculture. They are good carpenters, and supply furniture and carved work in abundance. From early times they were noted as iron workers. They knew nothing of fire arms until the arrival of the Portuguese, yet they soon excelled them in the beautifully worked muskets they turned out for their king. Native cotton spinners and weavers were at one time common, but they could not compete with European machinery and hand-weaving has largely died out. Steam cotton spinning has recently been commen-

ced. The making of mats, baskets, and coir-rope, give employment to a number. The masons are now chiefly Moormen. Fishermen number about 20,000.

The married women among the Sinhalese in general do all the household work, and go to the bazars to sell the produce of their gardens. They are also much engaged in weeding the paddy, cutting the *kurakkan* (ragi), and other fine grains, when ripe, planting and digging up the sweet potato, &c. They carry all their goods for sale on their heads in baskets. Many a time a poor woman may be seen with a basket-load of the produce of her garden on her head, and carrying one little child astride on her hip, supported by one of her arms passing across its back, and with another little child dragging her comboy on the other side. The men never carry burdens on their heads. They tie their loads to each end of an elastic piece of wood, and carry it across their shoulders.

LOW-COUNTRY SINHALESE DRESS.

A Low-Country Wedding.

Marriages among the Sinhalese were made up by the parents or guardians or near relatives of the parties, and not by the young people themselves. It seldom happened that they had any intercourse before marriage, and sometimes they saw each other for the first time when they were brought together to be married. European ideas, however, are spreading.

Selkirk thus describes a marriage which took place in the Southern Province in 1837.

The house where the bride has been living till now, and where the marriage is celebrated, is beautifully ornamented in the native style with young cocoa-nut leaves, and several booths are built near the place for the friends and relations of both parties, who attend in great numbers on such occasions. The bridegroom, who lives at the distance of 40 miles, arrived at the house with a great number of his friends about 5 P.M. They came in ten palanquins, and with a retinue of more than one hundred men, preceded by dancers in masks, with small bells tied round their ankles and wrists. There was also a man in very lofty stilts, stalking along before them at a wonderful pace, attended by tom tom-beaters and numbers of other musicians. The path from the main road

to the house, about 150 yards, was ornamented on each side like the booths, and when the bridegroom's palanquin arrived at the place, he alighted, and the washermen, who are always in attendance on such occasions, spread white cloth on the ground for him and his attendants to walk on till they entered the house. He did not go to see the bride till she was brought out of the room elegantly dressed into the room where she was to be married. At the end of this room was a raised platform, sufficient to hold 3 chairs, covered with a rich carpet, and ornamented over the top with gold and silver paper cut into various devices. As soon as the ceremony was concluded, the bride's nearest relatives sprinkled her with rose water, and the bridesmaids and others took handfuls of silver paper, cut into very small pieces of a diamond shape, and threw them on her in great abundance. This is done to none but virgins. She then sat down, and what they called a 'crown,' which is a pearl ornament for the head, was fastened into her hair, and she was conducted to, and seated in the middle chair, where she remained till tea-time. Every one in the room then sat down in chairs covered with white cloth, and the fiddler began to play, and all the company, male and female, began to chew betel, which was handed round on a small tray. The bride had a beautiful little brass vessel brought and placed by her side to spit in, and larger vessels of the same kind were afterwards brought and placed between each two, all round the room. This chewing of betel continued till tea was announced, when the newly married couple took hold of each other's hands, and led the way to the tea-table. The ladies followed first, and sat on one side of the table, and the gentlemen on the other. The table groaned under cakes, plantains oranges, pine-apples, and all the various fruits that were in season. As the Sinhalese are little accustomed to sit in a formal manner at table, it was amusing to see the various attitudes and the awkwardness displayed in the use of the knife and fork—things which they never use in general at their own houses. As every Sinhalese washes his hands after eating (which, indeed, is quite necessary,) the bridegroom set the rest an example, by pouring some tea left at the bottom of his cup into the saucer, and washing the ends of his fingers. After tea, all went back into the wedding room, where, as soon as all were seated as before, the tom tom-beaters and the other musicians were brought before the door and began to play. Some men in masks began to dance. After two or three pairs of these dancers (for they always dance in pairs) had gone through their parts, the man on stilts came and danced for some time. This he did very dexterously, though the stilts were 2½ feet high. Two other men, dressed so as to resemble soldiers, came next, and performed their parts very gravely. Last of all, a man dressed so as to resemble an immense crane, came and danced, for which every one put a piece of money into his mouth. After this fireworks were displayed, crackers were let off, &c. The *dinner*, as they called it, was then announced at midnight, and lasted till 2 A. M. The bride and bridegroom and the attendants of both, then set off by torch-light in their palanquins and carriages, preceded by the tom tom-beaters and others as they came. They would not reach the bridegroom's village till the following day. At his house feasting had already been kept up for several days in honour of the bridegroom, and it would continue for several days more in honour of the bride.

The marriage described above took place more than fifty years ago. Some changes have since taken place.

The Sinhalese Language.

The Sinhalese language, though not based directly on either Sanskrit or Pali, has been greatly enriched from both sources, especially from the former. The farther back we go, the language is purer and less alloyed.

The early stage of Sinhalese is best known from rock inscriptions, some of which are much older than any existing books. The alphabet had only 24 letters. There were no aspirated letters like *kh*; no joined or double consonants; and, as in Telugu at present, words always ended in vowels.

Changes gradually took place. In course of time many vowels at the end of words, as well as those between consonants, were dropped. Additional letters were introduced from the Sanskrit. About the eleventh century, A. D. pandits, supposing Sinhalese words to be wrongly spelled, began to change them to their Sanskrit forms. The *Sidath Sangarawa*, a grammar written about the thirteenth century, gives the Sinhalese alphabet as containing ten vowels and twenty consonants. The present alphabet is derived from the Sanskrit. It is supposed to contain 52 letters, including 34 consonants and 18 vowels and diphthongs. Two of the latter, which sound

අ ආ ඉ ඊ උ ඌ ඍ ඎ ඏ ඐ

එ ඒ ඔ ඕ අං අඃ

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ට ඨ ඩ ඪ ණ

ත ථ ද ධ න

ප ඵ බ භ ම

ය ර ල ව ශ ෂ ස හ ළ

SINHALESE ALPHABET.

like the bleating of sheep are not included in the alphabet given.

In repeating the letters the word *yanu* is added to each; as "a yanu," "ā yanu," and so on.

There are 12 symbols, substitutions for vowels and diphthongs, and for the letters n, r, y and w, and in some positions they double the consonants. These symbols are sometimes written above the letters; sometimes below, and before and after the letters.

Nouns are divided into animate and inanimate. The names of animate nouns, whether masculine or feminine, generally terminate with a long vowel, *ā* or *ī*. Those of inanimate nouns, with a short *a*. Adjectives never vary in termination.

The numerals given below show that English, Latin, Greek, and Sinhalese belong to the same great family of languages, and differ from Tamil.

Numerals.

English.	*Latin.*	*Greek.*	*Sinhalese.*	*Tamil.*
One	Unus	Heis, henos	Ekai	Onru
Two	Duo	Duo	Dekai	Irandu
Three	Tres	Treis	Tunai, or tri	Munu
Four	Quatuor	Tessares	Hatarai	Nalu
Five	Quinque	Pente	Pahai	Anju
Six	Sex	Hex	Hayai	Aru
Seven	Septem	Hepta	Hatai	Eru
Eight	Octo	Okto	Atai	Ettu
Nine	Novem	Ennea	Namayai	Onpathu
Ten	Decem	Deka	Dahayai	Pattu

Pali, the sacred language of the Sinhalese, is very like Sanskrit, but differs from it in dropping rough letters. The Sanskrit *dharma* becomes *dhamma*, márga, is *magga*; sútra, *sutta*. Sinhalese writers assert that it was the original tongue, and that which would be naturally spoken by persons who never heard the human voice. Such statements are groundless. Sanskrit is older. Pali ceased to be a spoken language about

2,000 years ago. Like Sanskrit, it has been preserved by its literature.

The Sinhalese language at present is a mixture of pure Sinhalese words, of Sanskrit and Pali words partly changed, and if words in their original Sanskrit and Pali forms. To pure Sinhalese belong the expressions required to denote the ordinary wants of mankind; the terms applicable to the national religion are often taken from the Pali, and those of science from Sanskrit. A few words from English and other languages have also been introduced.

Sinhalese may be divided into three varieties. All living languages change, gradually becoming more simple. Unnecessary cases are dropped; words are shortened, and changed so as to be more easily pronounced. Such changes are shown in the *colloquial*, or spoken, Sinhalese. Pandits have sought to perpetuate obsolete forms in written language, following a grammar six hundred years old. This is generally called *classical* Sinhalese. A third variety of the language, often called *Elu*, is used in poetry. It somewhat resembles early Sinhalese in rejecting aspirates and compound letters.

There is a great number of pronouns for the second and third persons singular, which are used by the speaker according as he wishes to show respect or otherwise to the person spoken to or of. Of the second person singular there are no less than 13 different words, and it is very difficult for a foreigner to acquire their proper use so as, on the one hand, not to offend, and in the other not to give too much respect to the person addressed. "Thou" is rendered as follows from the lowest to the highest; 1. Tō; 2. Tama; 3. Umba; 4. Numba; 5. Oba; 6. Umbadæ; 7. Umbáhé; 8. Tamusē; 9. Tamannæhæ; 10. Tamunnansé; 11. Tamunwahansē; 12. Numbawahansé; 13. Obawahansé.

Sinhalese books were formerly written on the leaves of the talipot palm, cut into pieces about 18 inches long and 2 inches broad. About 3 inches from each end a space of about an inch square is left, and a hole is made in the leaf through which a string is passed. The two outsides or backs are two pieces of wood. The letters are scratched on the leaf with a sharp pointed iron style; and in order to make the letters legible, a preparation of charcoal and black is smeared over them by which they become black, while the leaf retains its original colour. Some of the books are very valuable as the edges of the leaves and the whole of the boards are covered with gold.

Sinhalese Literature.—The first words of every Sinhalese book are an offering of adoration to Buddha; as, "Adoration to him who is the deified, the sanctified, the omniscient, supreme Buddha!"

Buddhist books are always treated with great reverence. Instead of being called by the word which means books in general, the sacred books have the term "wahansé" "to be revered," added in the same manner as it is usually added to the name of Buddha.

The bulk of the Sinhalese literature is in poetry, and religious literature includes a large proportion of the whole. Many books on general subjects are, more or less, of a religious character.

Four attempts were made to destroy the Buddhist sacred books in Ceylon, partly by the Tamil invaders, partly by the Sinhalese kings. During the reign of Raja Singha I. (1586 A.D.), it is said that they "were piled to the height of a mountain and consumed by fire."

The chief sacred books of the Buddhists are called *Tripitaka*, "The Three Baskets," from their three divisions.

One of the most popular works in Ceylon is the *Pansiya-panas-játaka-Pota*, "The Book of the Five hundred and fifty

Births." The Páli original is a commentary on one of the sections of the Pitakas. It contains a collection of amusing stories, professing to be an account of the former births of Buddha as an ascetic, a god, a king, a merchant, a monkey, a deer, a hare, a rat, a dog, a frog, &c. There is a Sinhalese translation, made during the reign of Prakramabahu IV. (about 1330 A.D.). The whole work is very large and is seldom found complete; but many of the Játakas, or Births, have been published separately, some of them amplified.

Some of the most celebrated Sinhalese poems are on the births of Buddha. The *Sasadáwa* contains an account of his birth as a hare; the *Muwadewdáwa* describes his birth as king of the deer. Tottagamuwa is considered the greatest poet of Ceylon. He flourished during the reign of Prakramabahu VI. (1410-1462 A.D.) The *Káwiasêkara*, by him, is regarded as the finest poem in the Sinhalese language. The subject is an account of the birth of Buddha as the Pandit Sénaka. A pupil of Tottagamuwa composed the *Guttila*, a celebrated poem describing the birth of Buddha as the Pandit Guttile.

Sinhalese literature is especially noted for its historical works, in which the languages of India are very deficient. Professor Cowell, formerly Principal of the Sanskrit College, Calcutta, says, "From the very earliest ages of down to our own day, the Hindu mind seems never to have conceived such an idea as an authentic record of past events based on evidence."

The oldest historical work is the *Dípawansa*. Its author is unknown. It gives an account of Buddhism in India and the early history of Ceylon.

But the most celebrated work is the *Mahawansa*, which Tennent says, "stands at the head of the historical literature of the East." The title means the "Genealogy of the Great." The First Part was written in Páli verse by Mahanama, uncle of king Dhatu Sen, about 470 A. D. It is supposed to have been compiled from older works. It gives the history of the Island from about 453 B. C. to the reign of Maha Sen, about 300 A. D. The Second Part, containing an account of the *Suluwansa*, or "Lower Line," was written at different periods. The last portion, from the reign of Prákramabahu of Kurunegala to 1758 A. D. was compiled by Tibbottuwewa, high priest, by command of king Kirti Sri.

The *Rájawaliya* is a Sinhalese work, composed at different times by different writers. It gives the names of all the kings from Wijeya to the arrival of the English, with more or less details. It has both furnished materials to and borrowed from the Mahawansa.

The *Rájáratnákaré* is another history by a priest of Walgampáye.

Though the historical works of Ceylon contain some valuable facts, little is said about the state of the people. The erection of a dágaba and the formation of a tank are nearly the only events recorded; with, in some instances, an account of the murder by which a king mounted the throne or the conspiracy by which he was driven from it. The writers, being priests, judged of kings by their attachment to Buddhism.

There are numerous treatises on Medicine, mostly in Sanskrit or translated from that language. Having been written many centuries ago, they are very defective.

The first printing press in Ceylon was established by the Dutch in 1737. The catechisms, prayers and Gospels furnished to the schools had hitherto been in manuscript. In the Report of Governor Van Imhoff printed in 1740, he says that he had already managed to print a prayer book and communion service in Sinhalese.

The Bible has been translated into Sin-

halese, with several other Christian works, as the *Pilgrim's Progress,* &c. In 1891 there were 5 weekly newspapers published in Sinhalese, and 2 semi-weekly. Printing presses are gradually being established.

Very much yet remains to be done to supply the people with wholesome reading. Sinhalese who have acquired a good knowledge of English should seek to enrich the literature of their mother-tongue where it is wanting.

Sinhalese Education.

There are Buddhist priests scattered over the portions of the island inhabited by Sinhalese. The usual plan of education formerly was for boys to go to their houses for instruction. In many cases they lived with the priests, and assisted them in different ways.

The lessons commenced with the alphabet, which was repeated aloud in a singsong fashion, *yanu,* as already mentioned, being repeated after each letter. The combinations of vowels and consonants were next studied. The two generally occupied a year.

The *Name Book* formed the next course. It contained the names of persons, places, including Buddhist temples, and seats of pilgrimage.

Several books were afterwards read and committed to memory. Nearly all were in Sanskrit, Pali, or in Elu unintelligible to the pupils. No questions were asked about their meaning or explanations given. It was considered sufficient of the pupils could read and recite them correctly.

Instruction was confined to boys, as no girls could go to a priest's house.

The Dutch opened some schools, chiefly for religious instruction, but much more has been done by the British Government in this direction. The schools established by Government, and Missions are greatly preferred to those taught by priests, as instruction is given in arithmetic and other subjects which will assist the pupils in earning their livelihood.

RELIGION OF THE SINHALESE.

Some of the Sinhalese have become Christians. The following remarks do not refer to them, but to those who adhere to the beliefs of their forefathers.

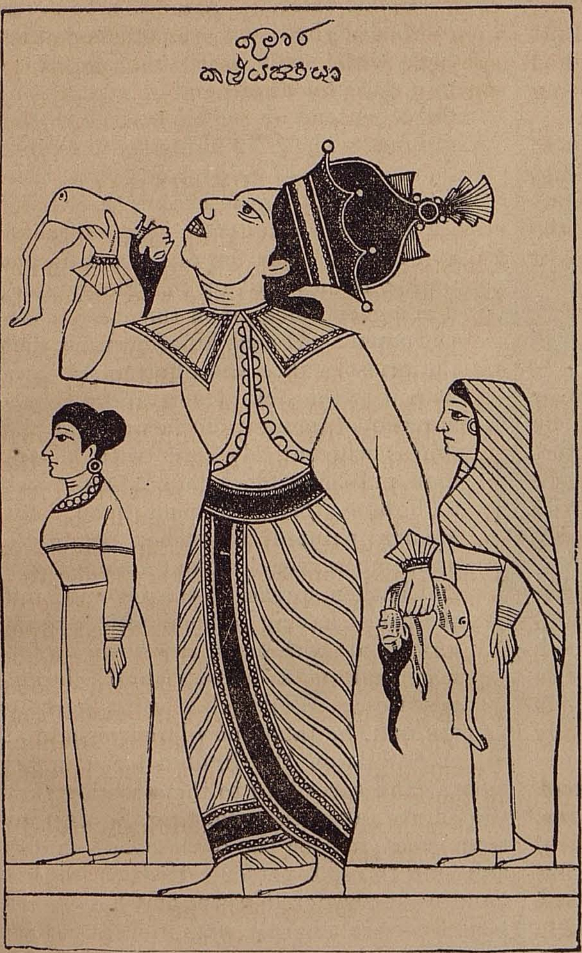
There is a saying that a wooden vessel long retains the flavour of the liquid with which it was first filled. Most Sinhalese still cling to demon worship, the original superstition of the Island. From the Tamils they learned the worship of the Hindu gods; astrology and Buddhism were also introduced. Buddha, in the *Tun Pitaka,* calls divination, omens, charms, &c., "low arts and lying practices." According to Buddhism, things happen according to *karma,* not on account of the planets or charms. But the Sinhalese mix up demon worship, kapuism, astrology and Buddhism, although contradictory. Buddha, Brahma, Vishnu, and demons, are sometimes invoked in the same charm.

Demon worship and Buddhism will be noticed in turn.

Demon Worship.

Tennent says: "Under all the icy coldness of this barren system (Buddhism), there burn below the unextinguished fires of another and darker superstition, whose flames overtop the icy summits of the Buddhist philosophy, and excite a deeper and more reverential awe in the imagination of the Sinhalese."

Demon worship is the religion of savages. The extent to which it prevails among the Sinhalese shows their low state of civilization.



BLACK PRINCELY DEVIL.

Many of the Sinhalese, from childhood to their dying day, suppose that there are numbers of evil spirits constantly surrounding them, lurking in the rocks, trees, and jungles, seeking to do them harm. They think that there are gods and goddesses, like Katragam and Pattini, who require to be propitiated. They dare not do certain things because the planets are supposed to be unfavourable; their fields and fruit trees may be blasted by the evil eye; the howling of a dog or the sight of an empty pot may make them miserable for a whole day. No man is without enemies, whom he suspects to be seeking to injure him or even cause his death by *huniyan, angam* or *pilli* charms.

The Sinhalese foolishly believe that by flattery or force they can compel powerful demons to obey them. They offer to them little bits of flesh and other articles which even a beggar would despise. They think them so stupid as to be deceived by the silliest tricks.

To frighten ignorant Sinhalese into the performance of ceremonies, terrific pictures of demons are drawn by the devil dancers. One represented above is called the Black Princely Demon. He is supposed to devour children. Sinhalese women are much afraid of him. Another represented with large tusks and encircled by cobras, is called *Huniyan* Demon.

Selkirk gives the following account of a devil ceremony in the Southern Province of Ceylon.

"The way in which a devil ceremony is performed is this; Near the house are three small enclosures, made with sticks, and over each a white cloth is spread. These enclosures are decorated with cocoanut leaves and areca-nut flowers, and within each there is a small altar, on which is spread a piece of plantain leaf. The priest offers on it various kinds of flowers, and sandal-wood ground with water, and sprinkles consecrated water over them. He then takes some powdered resin, and having repeated over it incantations, sprinkles it on burning coals taken from the fire in a

DEVIL DANCER.

vessel which is placed under the altar, and the smoke from it rises up around the offerings of flowers and sandal-wood. After this he begins to sing and dance to the beat of the tom-tom. The priest is dressed in a clean white cloth, and a woman's jacket. He has several small bells tied round his legs and a turban round his head, and in this attire he dances and sings with a lighted torch in his hand. The people then tie a small bag of paddy to one end of a stick, and a cocoa-nut to the other, and the priest offers it to the gods in the name of the sick person. Boiled rice, and a curry made of seven different vegetables, sauce, fish, meal, and dried seeds, are then offered, and the priest repeats more charms, offers incense and sings and dances as before. After this he takes 12 small lighted torches, and fastening them to a small piece of a plantain tree, places it on one end of a long pole, the other end of which is stuck in the ground. These 12 lights are intended to represent 12 gods, and while they are burning, the priest takes three betel leaves and warms them at the torches, and throws them up at three different times: if they fall on the glossy side, it is a good omen; if on the other it is a bad omen. At each different time, that the priest makes the offering, he goes with it to the sick person, and receives a piece of money, declaring that the illness will entirely leave with it. He then puts on a black jacket, and takes a lighted torch in each hand, and having painted his face, begins to dance in a very violent manner. A mat is then spread on the ground, and the priest having in his mouth a torch lighted at both ends, lies down on the mat, and puts himself into different postures. While lying on his *back* on the mat, he takes powdered resin, and throws it on the lighted torch in his mouth, and according to the direction that the smoke takes in ascending, he decides from what quarter the devil comes that is afflicting the sick person. He then takes a handful of powdered resin, and having repeated several charms, puts it on live coals and allows the smokes to come in his face; then in a few minutes, he begins to stagger and run about the place as if mad, and when he comes out again he is seized by two persons, who say to him, "We pray the gods to declare through this man what is the cause of this person's sickness, and by what means it may be cured." When this is asked, the priest says that such and such devils have occasioned the illness, and that it may be cured by such and such offerings and ceremonials.

SUNIYAN DEMON.

Fatigue and exposure to the night air sometimes cause the death of the sick person. The excuse is made that his time had come, and that nothing could save him.

Some of the ceremonies employed are very absurd.

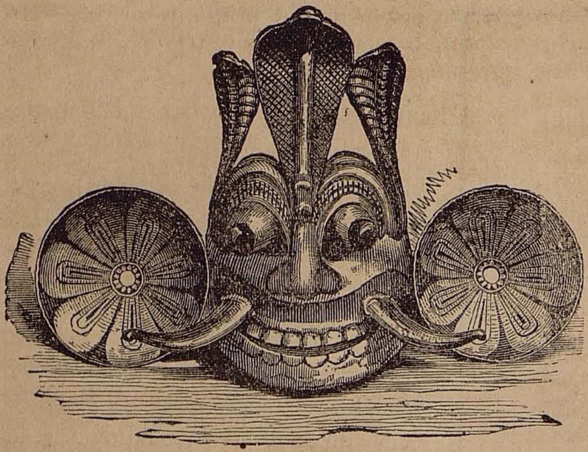
Attempts are made to cheat the demon. The yakadura sometimes personates the sick man and pretends to die. He is then carried with lamentation, and supposed to be buried. At other times a rude image is made and treated similarly. These people must suppose the demon to be more stupid than a crow, for it knows the difference between a living and dead man, between a corpse and a bundle of sticks.

There are some Sinhalese still so barbarous that in cases of sickness they do not give medicine, but simply resort to charms and devil dances.

Others, not quite so rude, give medicines, but also employ ceremonies, as they think the former alone insufficient. Most Sinhalese belong to this class.

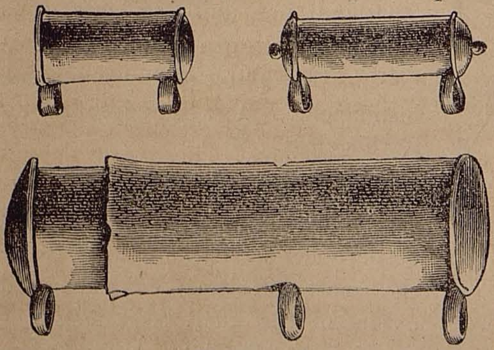
Tennent says that, "their demon ceremonies are performed with observances so barbarous as to be the most revolting evidence still extant of the uncivilised habits of the Sinhalese." Educated Sinhalese should seek to remove this reproach from their country. They should try to show their ignorant neighbours the uselessness, folly, sin, and danger of demon worship, as well as tell them what to do in cases of sickness.

Many of the Sinhalese wear charms on some part of their bodies to preserve them from injury. Females either wear them round their necks, or round their arms above the elbow. The men have theirs tied round



MASK USED BY DEVIL DANCERS.

their loins very tight with a piece of strong twine. They are written on a piece



CHARM CASES.

of paper which is folded in as small a compass as possible, and enclosed in a small tube of iron or brass. Parents buy them for their children, and put them on them as soon as thy are born.

Buddhism.

Selkirk gives the following account of Buddhism in Ceylon.

There are upwards of 6,000 Buddhist priests in Ceylon. Their dress consists of a yellow cloth, wrapped round their loins, and reaching down to their feet, and another yellow robe, several yards long, thrown over their left shoulder, and reaching down to the ground before and behind. They never wear stockings or shoes, and seldom sandals. Their heads, and beards, and eye-brows are kept close shaven. Their heads are considered so sacred that no barber is allowed to perform the operation of shaving them, but the priests shave each other. Some live by begging, but there are in almost all parts of the Sinhalese districts lands belonging to the Wiháras, or priests' houses, which are free from taxation.

BUDDHIST PRIESTS.

Every morning, as soon as day light appears, the priests take their dish, and covering it with a white cloth, go about from house to house through the village where they reside, to beg rice. They are seldom sent empty away from any house; however poor the inhabitants may be, they generally in the course of the day put aside a little rice, or fruit, or money, for the priest the next time he comes. It is considered a great sin to apply any of the rice thus consecrated to their own use. In towns several priests may sometimes be seen begging from door to door. They do not ask, but only stand in silence. As soon as anything is put into their dish, the giver stands with hands placed together in the attitude of worship, and receives the benediction of the priest, which is an assurance to the donor of some good in a future birth as a recompense for the highly meritorious act that he is now performing in feeding the priests.

In the time of *Was*, the rainy season in North India, the priests leave the temples at the invitation of the people, and live in houses raised for them, near which is always erected a temporary building, called the *Bana Maduwa*. Festivals of several days' duration take place during this period, and the priests' houses and *Maduwas* are always crowded with people. At night they assemble in the Bana Maduwa to hear Buddhist stories read to them by the priests, and they are kept awake, when they began to feel drowsy, by the tom-toms which are always beaten on those occasions.

When a priest goes on a journey, he has a small circular fan in his hand, which he should hold so near his face, that he must not see more than the "length of a bullock" of the road on which he is going. A priest never bows to any one, considering himself superior to all human beings. One was asked if he worshipped the gods? "No," said he, "the gods worship me." When a priest sits down, all the people stand, for no one is allowed to sit in the presence of a priest.

A temple generally consists of two apartments: around the outer apartment is a verandah, supported by pillars. As soon as the door is opened and light admitted—for there are seldom any windows,--the walls are seen ornamented with numberless pictures of Buddhist scenes. There is no light in the inner apartment except what is admitted by a small door that leads into it from the outer one. The position of the image of Buddha in different temples is various. Sometimes he is represented as teaching or meditating. In the temple of Cotta, near Colombo, the principal image is in a recumbent position, and is 28 cubits long. In front of it is a long altar on which flowers, &c. are offered every morning. The smell arising from them is sickly in a room without a draught of air. In addition to the flowers, there are generally small images of Buddha of gold, silver, brass or ivory, in various positions. These are images which have been presented to the temple by different devotees. In one corner stands a large brass vessel to contain the oil brought by the worshippers.

When a person goes to the temple he holds his hand with flowers, &c. as offerings, on the top of his head, in the attitude of worship, and walks into the inner apartment of the temple. As soon as he has laid the flowers on the altar, and poured the oil into the brass vessel, he stands some time as if contemplating in silence the excellency of the being to whose image he has been offering, and then walks out of the room *with his face still towards the image*, as it would be a highly demeritorious act to turn his back upon the image. Having thus gone back into the outer apartment, he falls flat on his face before the images painted on the walls, and in that

position repeats the following sentences, each three times :—

1. I take as my refuge Buddha.
2. I take as my refuge his religion.
3. I take as my refuge his priests.

This is done in the Pali language. The words in the original are these :

1. *Buddhaṅ saranaṅ gachchámi.*
2. *Dhammaṅ saranaṅ gachchámi.*
3. *Sanghaṅ saranaṅ gachchámi.*

As soon as the repetition of these sentences is ended, continuing still prostrate on the floor, or having risen upon his knees, and leaning forward with his clasped hands on the floor and his forehead on them, he repeats these commands of Buddha :—

1. Not to take life. 2. Not to steal. 3. Not to commit adultery. 4. Not to tell lies. 5. Not to drink intoxicating liquors.

The above are considered the five commandments binding upon all. Three other commands are sometimes taken :

6. Not to eat after noon. 7. Not to attend dancing, stage-plays, &c. 8. Not to use perfumes.

Priests are bound to observe two more :—

9. Not to use high beds or couches. 10. Not to receive gold or silver.

As soon as he has repeated these commands, he rises up suddenly from the floor, and claps his hands over his head and shouts out, "Sadu, Sadu, Sadu!" to the extent of his voice, so that the sound is heard far off. Some time, after this, is spent in hearing the priests explain some of the histories, and in making inquiries about the images, &c. with which the temple is filled. Worshippers then leave the temple, and go to the Bana Maduwa, always built closely, to listen to the Bana—the discourses of Buddha—and in this way they spend the whole night. The compound of the temple is filled with lights, as there are left in the walls all around, at a short distance from each other, small openings for the reception of lamps, which are either half of a cocoanut-shell filled with oil, and a wick put in it, or small earthenware saucers, made for the purpose.

Tennent says that in Ceylon, "The priestly character is not indelible ; it is assumed for a variety of objects, and laid aside as they become gratified. The majority, when yet children, have been dedicated by their parents to the service of the temple, and desert it in manhood from weariness or a fancy for some other pursuit. Others assume the sacerdotal character from a love of study and seclusion and abandon it to return to active life under the influence of satiety or a restlessness for change. Some forsake the priesthood to inherit paternal lands, or to marry ; and as each can resume his secular pursuits without reproach or loss of honour, such changes are perpetual, and serve to weaken, to a great extent, the association in the minds of the people of any thing peculiar and exclusive with the spiritual character of the priests."

"In point of education the priests rise little above the average information possessed by the better class of peasants."

The three principal places of Buddhist pilgrimages are Kandy, where the supposed tooth relic is kept ; Adam's Peak, for its supposed foot-print, and the bo tree at Anuradhapura. They are described in their respective places.

Gautama, the founder of Buddhism, was a benevolent man, who wished well to the human race. Many of the precepts ascribed to him are excellent, but they are mixed up with monstrous fables and destructive errors. A dish of curry and dish may contain many wholesome ingredients, but a single poison mixed with them will prove fatal to those who partake of it.

Gautama did not write anything himself and the present *Tripitaka*, the sacred books, were not written till 450 years after

his death. It is impossible to tell what he actually taught.

Buddha claimed to be the greatest of beings, chiefly because he supposed himself to know all things—past, present, and to come. Hence he is called *Buddha*, the sage, *Sarvagnya*, the all-wise. This knowledge he claimed to be self-acquired. He says, "I am the all-knowing. By my own power I possess knowledge. I have no teacher." Let this knowledge be tested.

Buddha declares that Maha Meru, in the centre of the earth, is 84,000 yoduns (each about 16 miles) above the great sea, and as many below it. The earth is known to be only about 8,000 miles in diameter. There is therefore no room for such a rock: it does not exist.

Buddha, like the Hindus of his day, supposed eclipses of the sun and moon to be caused by the Asur Rahu. In one of the Buddhist sacred books, it is said that the moon-god, when seized by Rahu, sought refuge in Buddha, who ordered Rahu to release the moon. The same is declared of the sun.

Buddha says that the earth rests on the world of water, and the water rests on the world of wind. When the great wind blows, it causes the water to shake, and when the water shakes, there are earthquakes.

Every educated man knows that the above statements are erroneous.

Buddha taught that existence is suffering, so the only way to get rid of suffering is to get rid of existence. His teaching may be illustrated as follows: A person is sick and suffering pain. A physician is called in. He says that the patient will suffer as long as he lives: he therefore recommends a large dose of opium, which will put an end to his sufferings by putting an end to his life.

Christianity, on the other hand, teaches that the destruction of *sin* is the destruction of suffering. Existence then is happiness.

Buddha did not expressly say that there is no Creator, but he implied it when he claimed to be the greatest being in the universe.

The first duty of a child is to honour its parents; our first duty is to honour our Creator; but among all Buddha's teaching there is not a word to this effect. He, as it were, teaches children to be kind to their brothers and sisters, but to neglect their parents.

Some of Buddha's last words were, "Be your own refuge." We need a better refuge than ourselves. Christians make the eternal God, their Creator and Father in heaven, their refuge. It is true that they have been disobedient children, but God has provided for them a Saviour, the Lord Jesus Christ, through whom pardon of sin can be obtained. Let the Sinhalese accept this glorious faith, and they will be delivered from all fear of demons, and instead of saying with Buddha that existence is *suffering*, they will say, existence is *happiness*, begun in this life and perfected in heaven.

Theosophists in Ceylon.—A few Europeans and Americans have professed themselves Buddhists, but their Buddhism is a system of their own, very different from real Buddhism. They do not believe the dalada at Kandy to be a tooth of Buddha, and they deny that the hollow on Adam's Peak is his foot-print. They talk of Mahatmas which do not exist. Professor Max Müller, a great Oriental Scholar, says: "Why should so many people write about Buddhism, without reading the sacred canon of the Buddhists, or, at least, those large portions of it which have been translated into English, and published in my series of the Sacred Books of the East? Why should they instead read fanciful novels or worse than imaginary accounts of Mahatmas and Theosophists, which, if they contain a few

grains of Buddhism, contain tons of rubbish and trash?"

The Theosophic craze will soon pass away.

Christianity in Ceylon.

As already mentioned, the Portuguese first settled in Ceylon in 1518. The priests made zealous efforts, especially in the north, for the spread of the Roman Catholic form of Christianity. Converts at baptisms were allowed to prefix long honorific Portuguese names to their Sinhalese names, some of which have been retained for three centuries, though many of these now make no profession of any form of Christianity.

The Portuguese had complete possession of Jaffna for only about forty years. They divided the peninsula into small districts, each of which was provided with a church. The ruins of these buildings, even at the present day, show the care and expenditure which must have been applied to their construction. In a few years almost the entire population of Jaffna, including even the Brahmans themselves, had professedly given up idolatry, and submitted to the ceremony of baptism.

The misdirected efforts of the Dutch to promote the spread of Christianity have already been noticed. The British Government neither bribes nor forces people to become Christians. The work of spreading Protestant Christianity is undertaken by private Societies, apart from Government.

The Baptist Mission commenced its operations in Ceylon in 1812. Among its Missionaries may be specially mentioned the Rev. E. Daniel, noted for his devoted labours, and the Rev. C. Carter, who made a Sinhalese version of the Bible, and prepared a valuable English. Sinhalese Dictionary.

The Wesleyan Mission followed in 1814. The Rev. B. Clough, one of the early Missionaries, was the author of two Dictionaries—one English and Sinhalese, the other Sinhalese and English. Two of its Missionaries distinguished themselves by their knowledge of Buddhism. One of them, the Rev. D. J. Gogerly, did not write much, but he aided greatly in making known the true doctrines of Buddhism as contained in its most ancient records. The other, the Rev. R .S. Hardy, produced elaborate works, containing copious details illustrative of popular Buddhism.

The American Mission was established in Jaffna in 1816, and its work has been confined to the north of the island. It has devoted much attention both to male and female education, and Dr. Green laboured zealously in the training of Native Medical Students, and in providing them with Tamil text-books.

The Church Mission followed two years later. Its principal station has been at Cotta, near Colombo, where both educational and evangelistic work have been carried on with great efficiency. Other important centres have also been occupied.

The Society for the Propagation of the Gospel dates from 1840. Its work was extended after the arrival of the Bishop of Colombo in 1845.

The total number of Christians in Ceylon in 1891 was 283,000—about one in 12 of the population. Roman Catholics numbered 215,000; Protestants, 68,000.

Much of the education in the Island is in the hands of Christians.

Government.

The Government is carried on by a Governor and two Councils,—Executive and Legislative. The Executive Council consists of the Governor and five of the

highest officers of Government. The Legislative Council is composed of the Governor, nine official members, and six gentlemen unconnected with Government.

Proposed Ordinances are brought before the Legislative Council three times. When passed, they are sent to England to be confirmed by the Queen. The duty of the Executive Council is to see that the laws are carried into execution.

Justice is administered by the Supreme Court, District Courts, Police Courts, and Courts of Request.

There are three judges of the Supreme Court, the highest of whom is called the Chief Justice. All great offences are tried by them. Persons charged with any crime are allowed to speak in their own defence, and in serious cases, they must be found guilty by a jury before they can be punished. The Judges of the Supreme Court alone have power to pass sentence of death; but it is not executed until confirmed by the Governor.

The District Courts have civil and criminal jurisdiction; minor offences are tried in the Police Courts: small debts are recovered in Courts of Request. Appeals may be made from these Courts to the Supreme Court.

The ancient *Gansabháwas*, or Village Councils, have been revived in some places to settle disputes in petty cases, and render it unnecessary for the people to go to law. Municipal Councils have been established at Colombo, Kandy, and Galle, and Local Boards at some other towns, to attend to roads, water-supply, cleanliness, &c.

Revenue.

Revenue in Ceylon is chiefly derived from duties on imports and exports, railway profits, licenses to sell arrack, the sale of salt and stamps, rents of tolls, bridges, and ferries, and a road-tax.

The revenue in 1890, including railway receipts, amounted to about 16 millions of Rupees. Excluding railway receipts, the average amount of taxation paid yearly by each person in Ceylon is about 3 Rupees. This payment is made for the protection of life and property. In England each person pays about £2 10*s.* yearly in taxes.

Railway receipts and customs, about equal, yield nearly one-half of the revenue. Licences, sale of salt, timber, and stamps, are next in importance.

Crime in Ceylon.

Although Buddhism strictly forbids the taking of life, there is a considerable amount of serious crime in Ceylon. The murders amount to about a hundred a year.

It is remarkable, however, how little crime there is among the women. Mr. Campbell, at the head of the police, in his Prison Report for 1888, gives the number of criminal women as 26 against 3408 criminal men. He offers the following explanation: "They do not drink, they do not gamble, and they do not habitually carry at the waist permanent open-pointed knives as the men do."

The following remarks are abridged from the *Ceylon Observer*. After quoting the above it is added:

"The details of criminal cases show that if the women do not use knives, swords, clubs, pistols and guns to mutilate and murder as the men do, their easy virtue and tendency to lend themselves to intrigue are the actuating causes of much of the crimes of violence committed by the men. A dispute about a few chickens, or one man abusing another about a little rice, has been deemed sufficient for the use, with mortal effect, perhaps on several persons of the Sinhalese stiletto.

"Mr. Campbell whose opinion, in view of

his long experience, is entitled to much weight, is of opinion that, besides the frequent escape of really guilty men from want of legal evidence, there is a considerable proportion of secret undiscovered murders and burials in unknown graves.

"One thing is certain that, as an operative power for good among the Sinhalese the much vaunted 'moral religion' of Buddha as an operative system and not a mere theory, has been tried, and found wanting." June 18th, 1890.

The proportion of crime is greatest among the Low Country Sinhalese, next among the Tamils, and lastly among the Kandyan Sinhalese. Its prevalence among the first is, no doubt, largely owing to the arrack distillation among them. The Temperance movement should be vigorously pushed.

Commerce.

From an early period the commerce of Ceylon has been considerable, but it has chiefly been in the hands of foreigners.

The Romans traded largely with India and Ceylon. On the decay of their empire, the commerce was engrossed by the Persians and Arabs. The principal ports were Colombo and Galle, though grain was exported from Trincomalee. After the conquest of the maritime provinces by the Portuguese, the trade fell into their hands; but intercourse with Europe was then carried on round the Cape of Good Hope, instead of by the Red Sea. The Portuguese were succeeded by the Dutch, who, in their turn, were followed by the English. Considerable trade is carried on with India, and, to some extent, with the Maldive Islands and Australia.

The annual value of the exports is nearly 60 millions of Rupees. The principal exports are tea, coffee, products of the cocoa-nut tree, plumbago, cinnamon, cocao, tobacco, areca-nuts, cinchona, lemon-grass oil and cardamoms. The value of the tea is about equal to that of all the other articles taken together.

The following articles of less value, are also exported: timber, chanks, arrack, pearls and precious stones.

Areca-nuts, cocoa-nuts, tobacco, arrack, and chanks, are exported to India; other articles are sent chiefly to England.

The value of the goods imported yearly amounts to about 66 millions of Rupees. The chief imports are grain, coals, cotton goods, gold and silver, fish, oil, wines, spirits and beer, haberdashery, and metals.

Among articles of less value are the following: cutlery, curry stuffs, sugar, earthenware, stationery, silks, glass, and books.

Cotton goods, coals, wine, beer, clothing, cutlery, glass, earthenware, books, &c., are imported from Britain: grain, cattle, gunny bags, curry stuffs, and sugar, from India; salt fish and cowries from the Maldive Islands.

The commerce of the Island has increased rapidly during the last 60 years. In 1833, the value of exports was £130,000; of imports, £320,000.

Education.

In 1890 there were about 4,000 Schools in the Island, attended by 146,000 children.

There are Colleges, High Schools, English, Anglo-Vernacular and Vernacular Schools. About one in 25 is under instruction. In 1881 about one person in six was able to read. The Government expenditure in 1890 was about 474,000 Rupees. Very much yet remains to be done. One in seven should be at school.

THE PRINCIPAL TOWNS.

Colombo, the largest town in the Island and the seat of Government, is mentioned in Sinhalese history as early as 495 A. D., when Moogallana landed at it with an army from India. About the year 1371 the Tamils, under Ariya Chakkrawarti, took possession of the place, and threw up fortifications; but they were soon expelled by the minister Alakaiswara, who founded Cotta. The Portuguese first visited Ceylon in 1518, and not long after erected a fort. In 1656 the Dutch wrested it from the Portuguese, and it remained in their possession till 1796, when it was taken by the English.

The fort erected by the Dutch stood near a small rocky headland, not far from the mouth of the Kalany river. It included Queen's House, the residence of the Governor, public offices, merchants' offices, and the principal shops. The walls have been pulled down, and the ditch filled up. The city is now protected by batteries.

The Pettah is separated from the fort by a small lake. It contains numerous shops, kept chiefly by Moormen. The Supreme Court House, the Kachcheri, a large Church built by the Dutch, called Wolfendaal, and several other Churches, are situated in the Pettah.

The lake is supposed to have been formed by an ancient arm of the Kalany river, which must have had its opening to the sea at the point now occupied by Galle-face. The lake almost surrounds the fort, and contains a tongue of land, called Slave Island.

The northern suburb of Colombo, called Mutwall, contains the English Cathedral and St. Thomas' College. Most of the Europeans in Colombo reside in Kollupitiya and Cinnamon Gardens, south of the Fort.

The word *Colombo* is supposed to mean *harbour*. Formerly only small vessels could enter the port. By means of a breakwater and dredging, it has made accessible to the largest ships. A tower in the fort has a lighthouse at the top. The harbour is now one of the most frequented in the East. Steamers for India, China, and Australia call at Colombo.

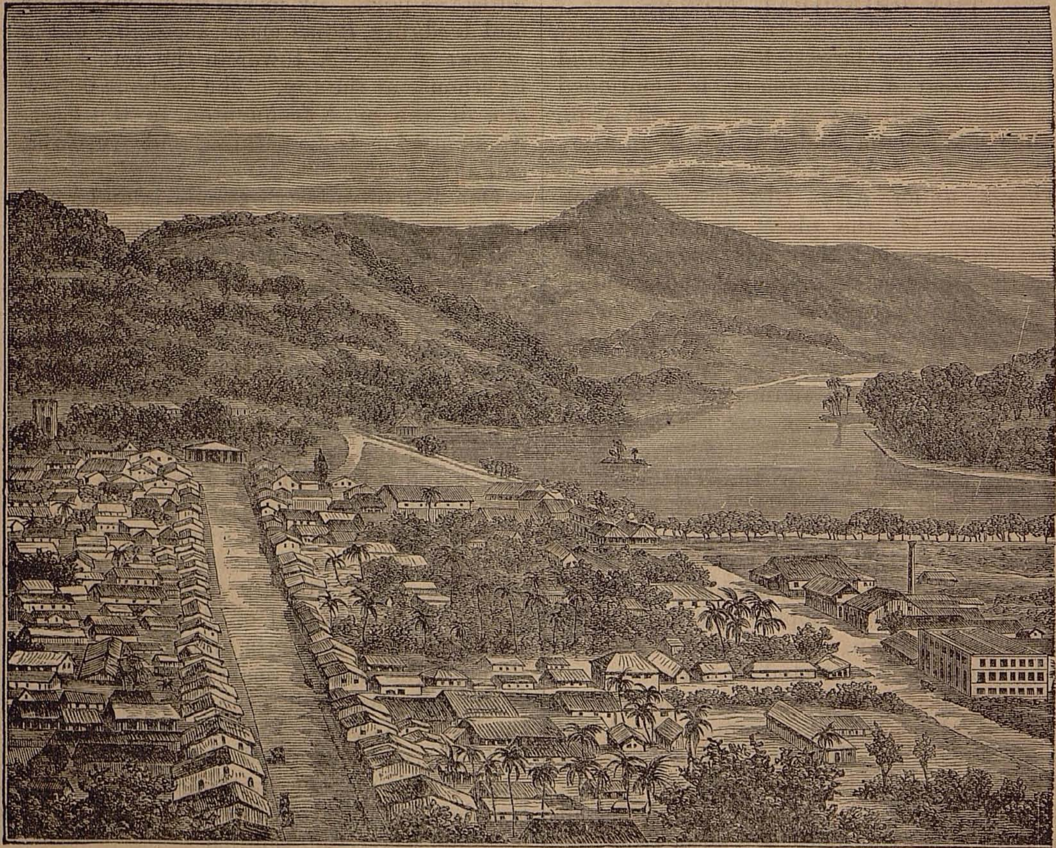
One line of railway extends inland; another goes southward along the coast.

The population of Colombo in 1891 amounted to about 128,000.

Kandy, the last capital of the Sinhalese kings, is situated near the centre of the island. Its name is derived from *Kanda*, a hill. It was first called Sriwardhanapura, and sometimes Sengadagala from a rock on the side of the hill over the old palace. It was founded by Pandita Prakrama Bahu III., about 1200 A.D. For a long time, it was only the seat of the princes who ruled over the Mountain Division of the island, and who were tributary to the king. It was made the capital of the island, after the destruction of Cotta and the defeat of Raja Singha II, by Wimala Dharma in 1592. During the wars with the Portuguese and the Dutch, Kandy was so repeatedly burned and otherwise destroyed that scarcely any part of the ancient buildings, except the temples and the royal residence, was remaining when the English obtained possession of the city in 1815.

The palace was built by Wimala Dharma about the year 1600. It occupied a considerable area, but its chambers were small and gloomy; its passages dark and intricate. A part of it, which has been altered, is still occupied by the principal civil officer in the province.

The Audience Hall, with richly carved columns of teak wood, is now used as the district-court house. Here, under the native kings, public receptions were held by night, when the hall was lighted with wax, the sides of the hall being crowded with crouching courtiers. In a dim and



KANDY.

darkened recess, the king, reclining on a throne, was approached by his ministers on all fours, with their faces close to the floor, and almost literally licking the dust.

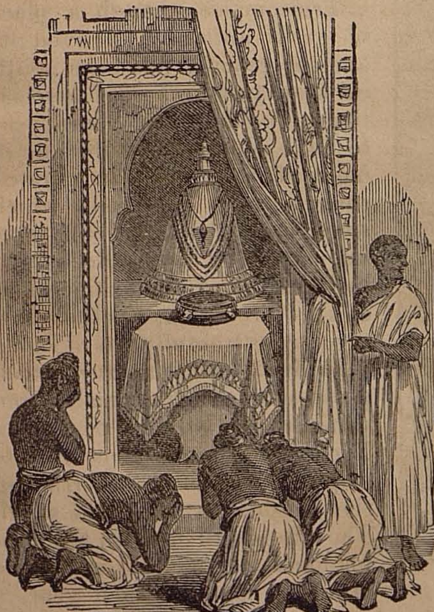
The most remarkable object in Kandy is the *dalada*, a supposed tooth of Buddha. It is said that it was rescued from the flames when Buddha was burnt at Kusinara, B. C. 543. For 800 years it was preserved at Dantapura in Kalinga. About 311 A. D. it was brought to Ceylon by a princess of Kalinga, who concealed it in folds of her hair. It was afterwards captured by the

SUPPOSED TOOTH OF BUDDHA.

Tamils about the year 1315, and again carried to India, but recovered by the prowess of Prakrama Bahu III. During the troublous times which followed, the ori-

ginal tooth was hidden in different parts of the island, at Kandy, in Sabaragamuwa, and Kotmalie; but in 1560 it was discovered by the Portuguese, taken to Goa, and burned by the Archbishop in presence of the Viceroy of India and his court.

The present tooth was manufactured by Wikrama Bahu in 1566 to replace the original tooth destroyed by the Portuguese. The people supposed that so long as Ceylon possessed the relic and the sacred tree at Anuradhapura, it would be free from foreign rule. The object now shown is a piece of discoloured ivory, about 2 inches in length, and less than one in diameter. The Sinhalese, however, reverence it as the original.



WORSHIP OF THE SUPPOSED TOOTH.

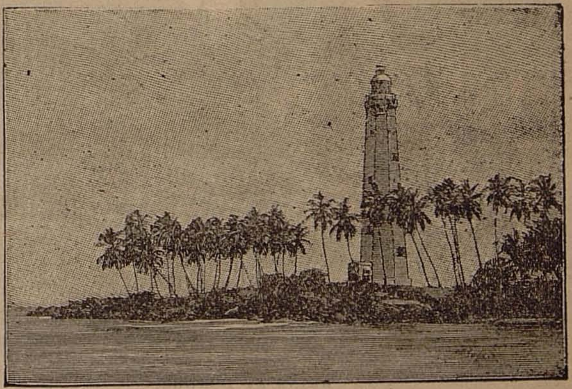
The relic is kept in a small room, without windows, stiflingly hot, and heavy with the perfume of flowers. It is enclosed in a number of cases, diminishing in size, till, on removing the last, a golden lotus is disclosed, in the centre of which the tooth is supported on golden wire.

Kandy lies in a valley formed by the surrounding hills, and is nearly 1700 feet above the sea. The Pavilion, the residence of the Governor, is considered the finest building in Ceylon. The lake which adds much to the beauty of the place, was formed by the last king out of a number of paddy fields.

Kandy is 74½ miles by rail from Colombo, and 113 from Trincomalee. The population in 1891 was about 20,000.

At Peradeniya, about 4 miles from Kandy, there is a Botanic Garden, kept up by Government, to introduce new plants into the island, and extend their cultivation.

GALLE.—The second seaport in the island, lies 72 miles south-east of Colombo. It has a small bay which serves as a harbour, but is dangerous on account of rocks. Galle has had a considerable trade for about 2000 years. It was probably the farthest point eastward reached by the Persians, Greeks and Romans. Here the Arabs met the junks of the Chinese.

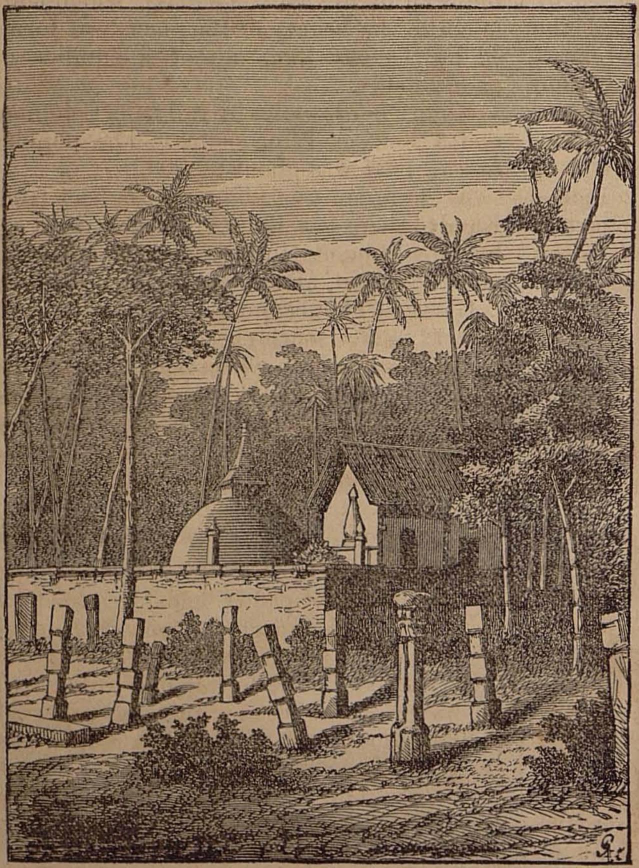


DONDRA LIGHT-HOUSE.

Galle was first visited by the Portuguese in 1505. In 1640 it was taken by the Dutch, who built the fort and the Church

containing the tombs of some of their principal officers at Galle.

For some time the India, China, and Australia steamers touched at Galle, and it has still some trade. The population in 1891 was about 33,000.



RUINS AT DONDRA.

DONDRA is the most southerly point of the island. Near it was a famous Hindu temple, plundered by the Portuguese. Some ruins of it still exist. The semicircular building beyond the wall in the picture is a dagaba.

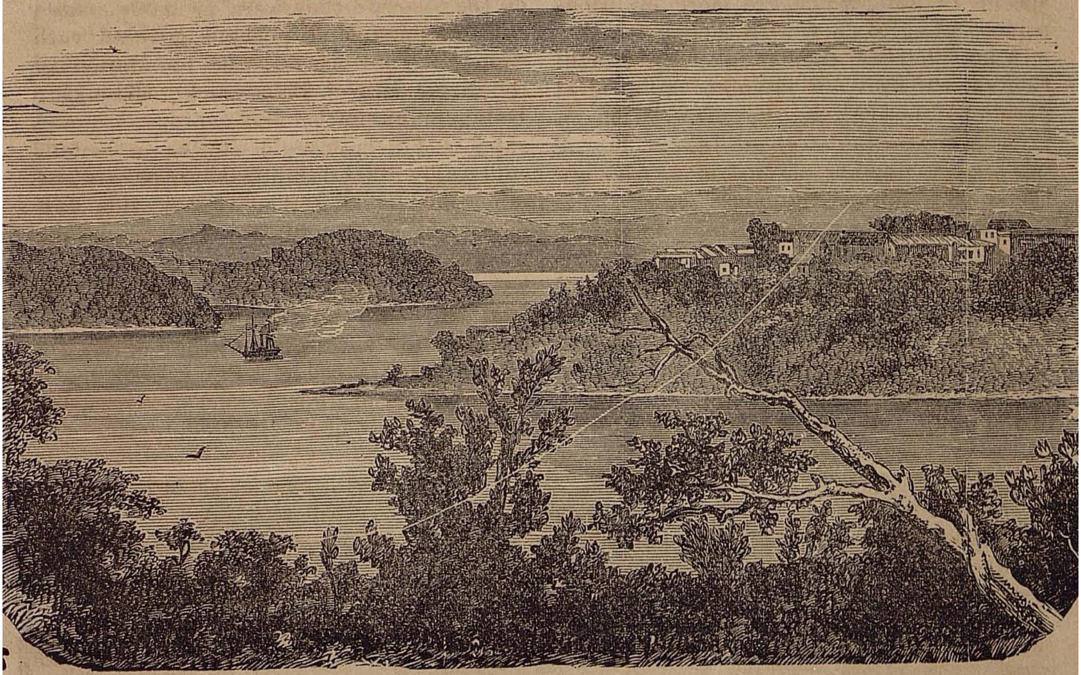
TRINCOMALEE.—The Bay of Trincomalee, on the east coast, landlocked, with its broad expanse of waters, its numerous islets, and rocky headlands, presents to the eye a scene of singular beauty.

The town is built on the neck of a bold peninsula, which stretches between the inner and outer harbours, rising, at its southern extremity, into lofty precipices covered to their summits with luxuriant forests; and is strengthened at the narrow entrance of the inner harbour, by the batteries of Fort Ostenburgh, rising one above another for the defence of the port and arsenal.

Trincomalee, though a place of great antiquity, derived its ancient renown less from political than from religious associations. The Tamil invaders appear to have adopted it as the site of one of their most celebrated shrines; and a pagoda which stood upon the lofty cliff, now known as the 'Saamy Rock,' and included within the fortifications of Fort Frederick, was the resort of pilgrims from all parts of India.

In 1622, the Portuguese took possession of Trincomalee, and demolished the temple of a Thousand Columns "in order to employ its materials in fortifying the heights on which to stood. The site is still held in the profoundest veneration by the Hindus. Once in each year, a procession, attended by crowds of devotees, who bring offerings of fruits and flowers, repairs, at sunset, to the spot where the rock projects 400 feet above the ocean."

With all its natural advantages, the country immediately around the bay is



TRINCOMALEE.

deserted, the native population, with the exception of the Moors, are poor and unenterprising. The town is consequently dependent on Jaffna, Batticaloa, and the coast of India for its supplies of rice, fruits, curry-stuffs and cocoa-nuts. The constant residence of the civil authorities, the presence of the military, and the occasional visits of the squadron under the naval Commander-in-Chief, are the main circumstances to which Trincomalee is indebted for whatever measure of prosperity it enjoys.

As a harbour, Trincomalee is renowned for its extent and security.

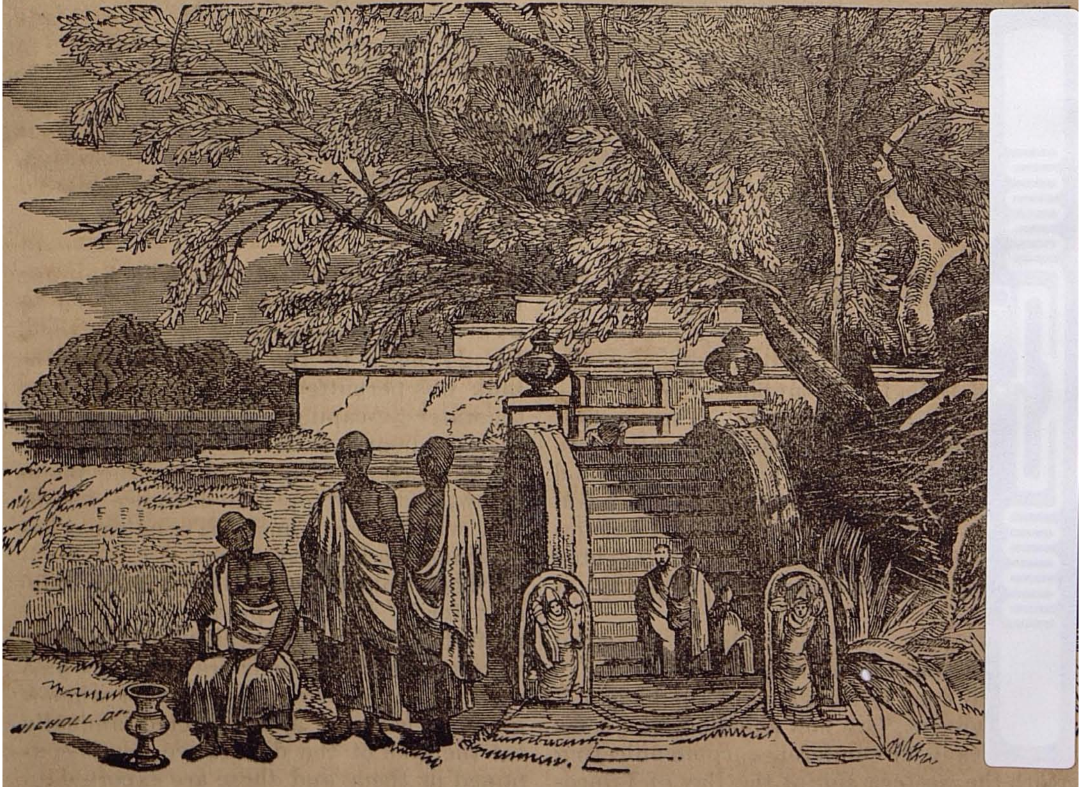
"The once fertile plains of Tamblegam," says Tennent, "are now a shallow lake, some 20 miles in circumference, communicating with the western side of the Bay of Trincomalee. The tradition is that at no remote period the bottom of this lake was one broad expanse of paddy fields, irrigated by a canal from the enormous tank at Kandalai, 24 miles to the westward. But the tank was permitted to fall into ruin; and the waters, escaping in a torrent, converted their ordinary outlet into an impetuous river, which speedily overflowed the plains below, and burst open an entrance for the sea, which, once admitted, ever since has continued to hold possession.

"The Tamblegam lake itself is chiefly valuable for its fish. It produces in singular perfection the thin transparent oyster, whose clear white shells are used, in China and elsewhere, as a substitute for window glass. They are also collected annually for the sake of the diminutive pearls contained in them, and these are exported to the coast of India to be burned into a

species of lime, which the more luxurious princes affect to chew with their betel."

ANURADHAPURA, the capital of the North-Central Province, is situated on a level plain, 312 feet above the sea. It has a present population of about 1800, comprising a large number of Moormen, who are the chief traders of the place.

Near the middle of the town is a vast collection of monolithic granite pillars, 1600 in number, standing about 12 feet out of the ground, and arranged in lines of 40 each way. They are rough and undressed (the corner pillars being more than double the size of the rest), and retain the marks of the wedges by which they were split off on the quarry: they were probably coated with chunam, and perhaps covered with copper. They formed the foundation of the Great Brazen Palace, erected by king Dutagemunu in the 2nd century, B.C. and supported a building 9 stories in height, containing 1000 dormitories for priests and other apartments. The roof of this vast monastery was of brass. The monastery was reconstructed and reduced to 7 stories in height in B. C. 140, and in A. D. 301 was pulled down by the apostate Raja Maha Sen; but penitently restored by him on his recantation. Its last restoration took place in the reign of king Prakrama Bahu, towards the close of the 12th century.



THE BO TREE.

Southward for a short distance down the Sacred Road—the track along which the pilgrims come, and have come for 2,000 years to offer their devotions to the most venerated symbol of their religion—the visitor reaches the enclosure which surrounds the celebrated Bó tree.

It was carefully tended, enriched with stone carvings and terraces, and honoured with magnificent ceremonies by successive dynasties; and was spared amid the havoc of invasions, either from superstitious reverence or from its intrinsic worthlessness to a plunderer. It was visited by the Chinese traveller, Fa Hian, in the 5th century A. D., and was endowed with lands by Raja Singha of Kandy as late as A. D. 1739.

The Sacred Tree itself—a struggling and feeble specimen compared to some of its congeners in the grove—is surrounded by 3 tiers of terraces. The leaves which fall from it are highly esteemed as relics by the thousands of pilgrims who come to worship it during the full moons of June and July.

In the north of Anuradhapura there are three recombent stone bulls of various sizes and great antiquity. The Sinhalese women believe that by turning one of these bulls, completely round, they will avert barrenness. One of the bulls, apparently, used formerly to revolve on a pivot,—a sensible aid towards the fulfilment of the rite.

In this direction is the main entrance to the Ruanwellé (golden dust) dagaba. This was begun by king Dutugemunu about 161 B. C., partly to celebrate his victory over the Tamil usurper Elala, partly from a superstitious desire to carry out an ancient prophecy. It was completed by his successor Saidatissa, in B. C. 140. Its original outline was destroyed by the Tamils, A. D. 1214. Its present height is about 150 feet, with a diameter of 379 feet. It is now being restored by the pious contributions of pilgrims, and the zealous efforts of the chief priest.

It is said that the enormous quantity of bricks required was provided by the god Sakra, who ordered Visvakarma to make them in a night at a spot 16 miles distant, and then, taking the form of a lizard, pointed them out in the morning to a Veddah who was out there hunting with his dogs, and hastened to inform the king of the miracle!

To the right of the Post Office is the Miriswitiya dagaba. This was erected about the middle of the 2nd century B.C. by king Dutugemunu. He remembered one day that he had on a certain occasion partaken of a common accompaniment of curry, known as "Sambal" (*witiya*), and made use of chillies (*miris*) without offering a share to a priest. Remorsefully anxious to expiate the omission, he was prompted by a miracle to build a great shrine in honour of Buddha, and to call it Miriswitiya, after the viands which had necessitated the atonement.

The road next leads on to the bund of Tissawewa, a tank constructed by Devenipiatissa about 300 B.C., over 3 miles in circumference. It was restored in 1878, and is now largely utilized in the cultivation of the surrounding paddy-fields.

The Abhayagiri (mountain of safety) dagaba, about 6 miles northward, was, when entire, the most stupendous dagaba in Ceylon. It was originally 405 feet in height, with a circumference of 1130 feet. At present it measures about 231 feet from the platform to the top of the sphere. The area of the platform on which it stands is about 8 acres. This vast building was erected by king Walagambahu in 89 B. C., to commemorate the recovery of his throne after the expulsion of the Tamil invaders.

Eight miles to the east of Anuradhapura, the solitary mountain of Mihintalé rises abruptly from the jungle-covered

plain. The road to it skirts a part of the bund of the Nuwarawewa (city tank) said to be the Jayawewa, constructed by king Pandukhabaya, about 400 B. C.

The mountain itself was probably the scene of an ancient hill worship anterior to the introduction of Buddhism. Its sanctity in the eyes of Buddhists is due to the fact that on its summit alighted the great missionary prince Mahindo, who came from India to preach the tenets of the new faith, B. C., 307. Soon after his arrival, king Devenipiatissa, who was out hunting, was miraculously allured to approach the place when Mahindo sat; and after hearing a discourse from him was promptly converted to Buddhism, together with 40,000 of his followers. Mahindo died on the mountain B. C., 267.

A flight of steps, formed of huge slabs of granite, and said to be 1840 in number, leads from the base to the summit.*

JAFFNA.—The Peninsula of Jaffna is joined to Ceylon by a low neck of land, which is covered by the sea at high water. It is flat and sandy; the climate is hot and dry. Paddy, tobacco, cotton, mangoes, and grapes, are some of the chief vegetable productions. The palmyra palm is very common, and several cocoa-nut estates have been opened. Large numbers of sheep and goats are raised. Cloth and jaggery are the principal manufactures. The inhabitants, nearly all Tamils, are active and enterprising. The peninsula of Jaffna is very thickly peopled.

Jaffna was once a kingdom, governed by princes of its own. Little is accurately known of its early history. The original inhabitants came from the neighbouring coast of India. They were governed by kings, called Ariya Chakkrawartis, who were almost constantly at war with the Sinhalese. Sri Prakrama Bahu VI., who ascended the throne of Cotta in 1410, is said to have reduced the kingdom of Jaffna under the Sinhalese yoke. This subjection, however, appears to have been very short: for we find that when the Portuguese arrived in the Island, Jaffna was governed by its native sovereigns. In 1591, the district fell into the possession of the Portuguese.

Jaffna, the principal town in the Province, is about 220 miles north of Colombo, and about 250 miles south of Madras. There is a fort, and the Pettah contains a number of good houses. The population of the Jaffna division is about 43,000.

A coach runs in two days between Jaffna and Matalé, a distance of about 185 miles.

Kayts, situated on an island about 6 miles westward, is the port where ships unload their cargoes for Jaffna. Ships cannot approach nearer on account of the shallowness of the water.

CEYLON—PAST AND PRESENT.

The history of Ceylon, for more than two thousand years, has been briefly described. The past and present condition of the Island, in some respects, may be compared.

The ignorant in all countries look upon those who lived long ago as the ancients, and think that they were much wiser and happier than the people of the present time. *We* are the *ancients*; those who lived long ago were like children. The world is older now than ever it was before. Hear the words of the wise King Solomon: "Say not that the former days were better than these; for thou dost not inquire wisely concerning this." A little consideration will show that such is the case with regard to Ceylon.

In old times no one was allowed to build a house with an upper story, to have large

* Abridged from Burrows' *The Buried Cities of Ceylon.*

windows, to use tiles, or even to whitewash his house with lime, without royal permission. With the exception of the king and priests, none were allowed to have chairs, or seats with backs; there were no tables, the people sat on mats, and ate on the ground.

There was very little money in the country—only a few gold coins, and pieces of silver wire, twisted like fish hooks. Trade was carried on by barter,—paddy and other produce being exchanged for salt, cloth, &c. Such was the insecurity of property, that money was generally kept buried in the ground. The foot of the people in the interior was poor. Salt fish, in most cases, was provided only for feasts.

Houses may now be built of any size, with large windows to admit plenty of air, thus making them more healthy. Many persons have beds, which are much better than sleeping on mats on the ground. Chairs, couches, tables, almirahs, and other articles of furniture, are common. There are houses belonging to private persons much larger and finer than those possessed by the Adigars of the Kandyan kings.

Thousands of cart-loads of rupees have flowed into the Island since the commencement of coffee cultivation. The people generally are much richer than they were before.

The Kandyan kings sought to render access to their dominions as difficult as possible. There were thick hedges of thorns around many parts of the frontiers; while within the Kandyan territories there were only narrow jungle paths. There were no bridges, except trees laid across the smaller streams. All goods, therefore, required to be carried by coolies, or, in some cases, by bullocks. This rendered the conveyance of goods very expensive. People of the interior could obtain very little for their paddy and areca nuts, while salt and salt fish were dear. Travelling was generally done on foot; rich men were carried in palanquins; only the king and a few of the principal chiefs had horses.

When the English landed in Ceylon in 1796, there was not in the whole island a single good road, and troops in their toilsome marches between the forts on the coast dragged their cannon through deep sand along the shore.

There are now about 3,000 miles of road in the Island, and 200 miles of railway, either made or in course of construction; rivers have been bridged. There are thousands of carts; many persons have horses and carriages. By means of railways, people are carried with speed, ease, and cheapness even up lofty passes. Many Kandyans have thus, for the first time, seen the sea.

Formerly there was no letter-post in the Island; now a letter may be sent from Matara to Jaffna for five cents. By means of the electric telegraph, messages are conveyed with lightning speed.

In old times, at the beat of drum, all were called to work without pay under the system of *rajakariya*, or forced labour. The common people were like the slaves of the chiefs, who made them work in their gardens, and flogged them at pleasure. Many persons were actual slaves, bought and sold like cattle. The fixed price for a male was 50 ridis, about 17 rupees; and for a female, twice that sum. The kings did as they pleased. Some of them were just and good; others were cruel tyrants. Innocent persons, like Eheylapola's family, were sometimes put to death. Impaling, or thrusting a sharp pointed stake through the body of a man and leaving him to die, was a common mode of execution.

Under the British Government *rajakariya* and slavery have been abolished. Not even the Governor can strike a cooly uncondemned. In important cases, the person

accused must be found guilty by a jury before he can be punished.

Peace is one of the greatest blessings a nation can enjoy. In old times revolutions and wars were very frequent. Of the Sinhalese kings eleven were dethroned, four committed suicide, thirteen fell in battle, and twenty-eight were murdered. The Wanniya has perhaps the richest soil in Ceylon, and was once thickly peopled. During the wars between the Sinhalese and Tamils, villages were burnt, fruit trees were cut down, cattle were driven away, the people were enslaved or murdered. The country has become a vast jungle, with only a few patches of cultivation in the bed of some deserted tank, or on the border of some neglected watercourse.

Under the British Government, there is unbroken peace. Sinhalese and Tamils live amicably together.

The numerous large tanks constructed by Sinhalese kings by forced labour have been noticed. During the wars most of them got out of repair and became sources of fever rather than good. Successive English governors have sought their restoration. Sir Henry Ward repaired the Kirime and Ooroobokka Dams in the Southern Province. Sir Arthur Gordon restored the famous Kalawewa Tank, formed by Dhatu Sen, 1400 years ago, and a canal, 54 miles in length, waters a large extent of country, and supplies the tanks at Anuradhapura.

It may be said that the Government is foreign; but so it was for a long period before the English came to the Island. The second king in succession to Prákramabahu the Great was a foreigner. The four last kings were pure Tamils, without a drop of Sinhalese blood. The Ceylonese are now subjects of the British Empire, entitled to all its privileges, eligible to the highest offices under Government. Already a Sinhalese has been appointed one of the Judges of the Supreme Court, and with the spread of education they will fill more and more of the higher positions.

As no person is perfect, so no government is perfect. But improvements are gradually taking place. The ablest men in the Island are always considering what may be done for the benefit of the people. Sinhalese, Tamils, and Burghers are represented in the Legislative Council, and, through the newspapers, any one may point out evils requiring to be corrected. While the people are freed from all the oppression of unjust kings, they have more advantages than they ever had under the wisest and best native monarchs.

But the welfare of any person depends far more upon himself than upon government. Everywhere "the hand of the diligent maketh rich;" while "the drunkard and the glutton shall come to poverty, and drowsiness shall clothe a man with rags."

Some of the means which would promote the prosperity of the people of Ceylon may be mentioned.

Useless expenditure should be avoided.—This chiefly takes place at marriages, when large sums are often wasted on show and entertainments. It is right for friends to meet and rejoice on such occasions; but money should not be squandered as is frequently the case at present.

Debt should not be contracted.—The rate of interest is high in Ceylon, and when once people get into debt, a great part of their earnings go to money-lenders for whom they labour like servants. It may be asked, how can debt be avoided? When people are well and able to work, they should always lay aside a part of their income to meet expenses in sickness or other occasions. There is a Savings Bank, in which small sums are received and kept safely, while interest is allowed. It is an excellent plan for a young man to open an account with it.

Lawsuits ought to be shunned.—People

sometimes travel many miles, neglect their business to attend courts, and spend several pounds in lawsuits about a piece of land not worth more than a few rupees. When disputes arise, the best course is to get them settled by wise friends. Even although a wrong may have been done to us, it will generally be preferable to suffer it than to go to law. Village tribunals, or courts, have been established by Government for the easy settlement of petty disputes.

Drinking habits should not be formed.—Every year the expenditure on arrack alone amounts to about 7 millions of rupees. It were far better that this large sum were cast into the sea than spent in such a way. It is very sad to think how much poverty, wretchedness, and crime are thus occasioned.

Some of the ablest and most promising men in the Island have been brought to an early grave by intemperance. There is an old saying, "Water is best." It is the wisest and safest course to abstain altogether from the use of strong drink. Band of Hope Societies for the young, and Total Abstinence Societies for persons grown up, should be encouraged.

Attention should not be confined to Government Service and Law.—In the early days of British rule only a very few knew English, and those acquainted with that language readily obtained good employment. The case is now very different.

The general aim of those who learn English is to become clerks or lawyers. Sir Henry Ward, one of the ablest Governors, of Ceylon, complained that "a smattering of English raises" men "above the employments to which they were born, without fitting them for any other; fills every Government office with noisy applicants for place, and strips the fields of that labour which is the real source of wealth in a country, four-fifths of which are still uncultivated."

Only persons who have received a good education can now expect employment in the Government service or to succeed as lawyers. The Director of Public Instruction said at Galle in 1881, that the chances of admission to clerkships were becoming very slight. At recent examinations 705 had applied, but only forty would be chosen. The Island is overstocked with lawyers, some of whom are almost starving.

A wise man takes all the circumstances of the case into account, and acts accordingly. What advice should be given to youths who are considering what their future employments ought to be?

Students who aim at entering the Government service or who wish to become lawyers, should seek to get a thorough education. It is not enough to pass through some of the lower classes; the course should be completed.

But most young men should turn their attention to other employments. Teaching and medicine present good openings. In 1890 there were only 140,000 pupils in Government and aided schools, while there ought to have been nearly half a million. Good teachers are greatly wanted. Carried on in a right spirit, their profession is most useful and honourable. Ignorant native doctors do much harm. Well-qualified physicians are required in all parts of the country. The Medical College affords opportunities for their training. Though only a few of the best can expect Government service, private practice, as in England, will yield a livelihood to many.

The majority, however, should look to agriculture, manufactures, and trade. There are false notions with regard to labour. The most enlightened Prince in India, the late Maharaja of Travancore, said to the young men of his capital: "Be assured that the wielding of a spade or

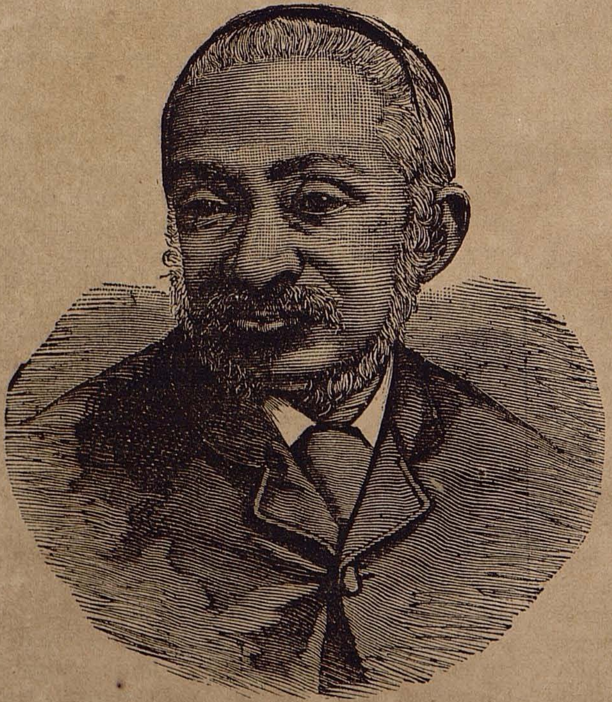
the driving of a plough in one's own interest is not a wit less honourable than scratching foolscap with goose-quills." It is the man too proud to work, yet who lives a burden on his friends, who is to be despised.

Experience has shown how much may be done by well-directed industry. Formerly the mountains of Ceylon were covered with jungle, occupied only by a few elephants and other wild animals. Now there are plantations supporting thousands of labourers, and the annual value of the tea and coffee exported is equal to about 300 cart-loads of rupees. The peninsula of Jaffna was once called the "sand mount;" it is now like a large garden.

Ceylon contains about 25,000 square miles, of which only about 4,400 square miles are cultivated or used as pasture, leaving 20,600, square miles unoccupied. Some land, it is true, is unculturable, but there are large tracts which might be turned to good account.

By skilful cultivation the produce of land in England has been trebled. Much might be done in Ceylon in the same direction. The fruits of the Island might be greatly improved.

Science-teaching, and Model Farms are required. The former is now receiving attention. An enlightened and liberal Sinhalese, the late C. H. De Soysa, Esq.,* gave £10,000 to establish a Model Farm, but it failed from want of good management.



THE LATE C. H. DE SOYSA, ESQ.

Fresh attempts, no doubt, will yet be made with more success. Industrial Schools are also needed, though the railway workshops and private establishments are increasing the supply of skilled artificers.

There is a Persian proverb, "A stone fit for the wall is not left in the way." Good qualifications, industry, and moral character, with God's blessing, will secure success in spite of great competition.

The surest road to happiness, both in this world and in the next, is to love and serve the one true God.

The foregoing remarks refer to India equally with Ceylon.

*Ferguson's *Ceylon in the Jubilee Year* gives a long list of the benevolent acts of the De Soysa family and of S. D. A. Rajepakse, Esq. They are among the few Sinhalese who have distinguished themselves in that honourable way.

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